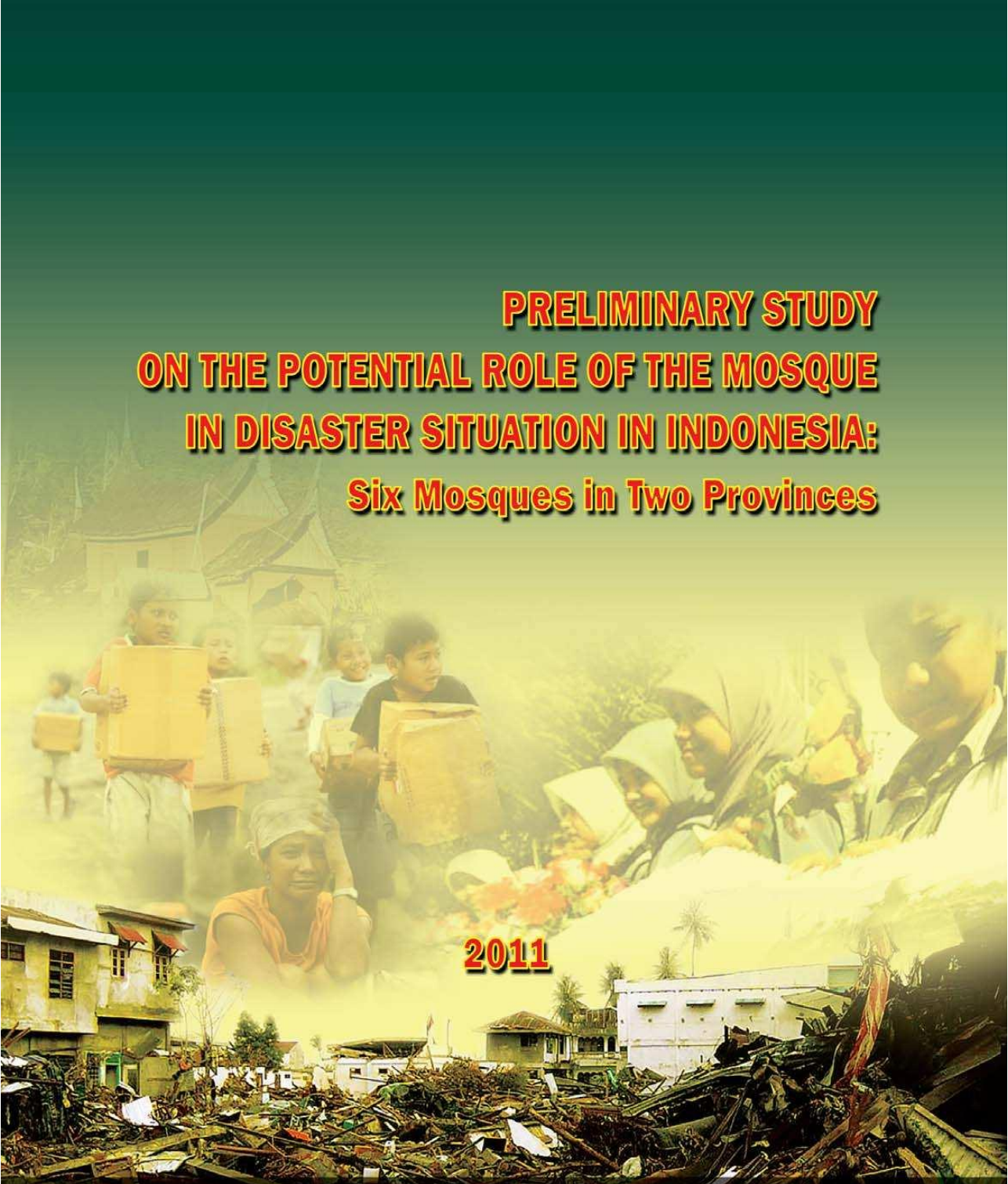
PRELIMINARY STUDY ON THE POTENTIAL ROLE OF THE MOSQUE IN DISASTER SITUATION IN INDONESIA:

Six Mosques in Two Provinces



2011

ISLAMIC RELIEF
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Islamic Relief Indonesia
(IRI)

OCHA
United Nations Office for Coordination
of Humanitarian Affairs
(UN OCHA)

LPBI NU
Climate Change and Disaster Management
Institution of Nahdlatul Ulama
(LPBI NU)

LPBINU
LEMBAGA PENANGGULANGAN BENCANA
& PERUBAHAN IKLIM
NAHDLOTUL 'ULAMA

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Forewords

Assalamualaikum warahmatullahi Wabarakatuh,

The etymology of Islam is the obedience and loyalty to the instructions of God, delivered continuously through His prophets and messengers. In Islam, it is believed that Muhammad is the final prophet as well as the messenger who was sent to the people to achieve peace on earth. This statement, explicitly written in the holy Qur'an, consists of basic principles about transcendental guidance for human beings, whether they are still living or already passed into the hereafter.

Although mosque (mesjid) is a word meaning 'place for prostration', and was used by the early Muslims for houses of worship, even by followers of other religions, The mosque historically has been a focal point where political, social, and religious activities are blended together. It is forbidden to engage in business or trade activities therein. Mosques allow Muslims to perform their personal, social and cultural responsibilities, and provide a scope to perform their solidarity duties to society.

"By no means shall you attain Al Birr (piety, righteousness), unless you spend (in Allah's cause) of that which you love; and whatever of good you spend, Allah knows it well." (Surah: Al Imran, Verse: 92).

During natural disasters mosques play an important role in collecting sadaqat (charity in the form of money and goods), organizing the community or as a place of refuge, among others. In summary, mosques have historically paid a vital role in the spiritual, moral and social improvement of any Muslim community. In this regard, during times of calamity we can not ignore the most active institutions within communities. Furthermore, following Islamic teachings mosque must always be a true reflection of and promote peace, harmony and goodwill among the people.

As the country with the highest Muslim population in the world, the number of mosques in Indonesia is believed to be the world's largest, reaching about 630,000 in addition to some 500,000 mushalla. Learning from major disasters in Indonesia, particularly during the last five years, mosques have been playing important roles, particularly during an emergency phase. With stronger construction, many mosques somewhat/reasonably withstood destruction, while other buildings and houses collapsed. Mosques have been provisionally accommodating vulnerable communities seeking temporary shelter and transformed into centres of aid coordination and distribution.

During these difficult situations, more people also tend to turn to mosques to find spiritual and psychological composure, adding to its already eminent position in the community affected by disasters.

Although the role of mosque in disaster situations in Indonesia is evident, there has been no proper study yet looking at this interesting experience. While aid assistance was mainly delivered using internationally agreed standards, this local context should also be taking into consideration. Therefore, UN OCHA in Indonesia, Nahdlathul Ulama (NU) and Islamic Relief (IR) are joining efforts to develop a study on "The Role of Mosque in Disaster Situation in Indonesia" by using the last two earthquakes in West Java and West Sumatera in 2009 as case studies incorporating gender perspectives.

The selection of the mosque as an alternative, informal centre for disaster management has strategic considerations since the mosque has been regarded as a sacred space or the house of God that is safe for anyone including the survivors. Thus, it provides a sense of security and safety. In addition to that, the mosque is usually easily accessible in its location inside the residential areas. This is an important consideration in using the mosque as part of a disaster management effort. The mosque also has various facilities such as room, clean water, toilets, warehouse logistics, minarets, sound system, drum (bedug) and so forth. Therefore, the mosque has the potential to play a role in disaster management in early warning systems, as an information centre, an evacuation site and even with contingency planning.

This book reveals the fact that the mosque indeed has a potential role in disaster. Despite only a small number of the mosque being used for the research, it at least provides a portrait of how the mosques help the survivors in facing difficult times caused by the earthquake, starting from providing food assistance, clothing, shelter to the internally-displaced people, the provision of clean water and latrines, health care to advocacy for survivors who suffered injustice in the field.

This study also concluded that the potential role of mosque during emergency response has received good appreciation from the survivors in particular and from the community as a whole. Unfortunately, the potential has not yet been fully explored and that the personnel in-charge (takmir) do not know many of the standard techniques and organisations in disaster. In order to strengthen and improve the strategic role of the mosque, it is hoped that the mosque could become one of the pillars in building the resilience on disaster

management in Indonesia.
With an increased number of disasters occurring in the country, this study and its recommendations are expected to be a useful resource for planning and implementation purposes among humanitarian actors. Moreover, this study will also be a valuable 'lessons learned' for sharing with other disaster-prone countries with similar backgrounds as Indonesia.

A wise proverb says "tak ada gading yang tak retak", which means 'results are never perfect'. The book is a preliminary effort to open our eyes and it is actually an entrance to a gate of capturing the potential role of mosque in disaster management in Indonesia, recognizing the important of any religious institutions working for the communities in Indonesia whatever is their faith.

Finally our appreciation to the researchers and contributors, and especially to UN OCHA, LPBI Nahdlatul Ulama (NU) and Islamic Relief Indonesia to successfully publish this invaluable book for Indonesia in particular and for the international world in general, especially the policy makers and disaster management responders.

Wassalamualaikum warahmatullahi wabarakatuh,

Jakarta, July 2011

Islamic Relief Indonesia (IRI)	**United Nations Office for Coordination of Humanitarian Affairs (UNOCHA)**	**Climate Change and Disaster Management Institution of Nahdlatul Ulama (LPBI NU)**

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The preparation of this book has been facilitated by the availability of a variety of references, data and researches provided by a number of institutions and organizations: BNPB (National Disaster Management Agency), LIPI, LPBI Nadhlatul Ulama, Islamic Relief Indonesia, MPBI (Indonesian Society for Disaster Management), Ministry of Religious Affairs, DMI (Indonesian Council of Mosques), MUI (the Indonesian Ulema Council), UN ISDR, UNESCO, and UN OCHA, as well as various other sources as listed in the attached list of references.

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Glossary

Al birr	Piety, righteousness
Ajengan	Leader in the mosque (either imam or takmir)
Amil	Zakat committee
Ashar	Afternoon time of prayer
At-ta'awun	Helping each other
Bapak	Literally 'father', used to indicate respect to older or respected men.
Barzanji	Reciting the prophet's history
BAZ	Zakat body
Bid'ah	Innuendo
BKMT	Majelis taklim body
BNPB	National Agency for Disaster Management
BPBD	Regional Agency for Disaster Management
CBDRM	Community-based Disaster Risk Management
CoC	Code of Conduct
DAS	Area where the river flow.
Dhuhur	Day time of prayer
DKM	Literally 'Board of Mosque Welfare', used to refer to mosque apparatus which defines the rules, programs and activities of the mosque. It has several departments, such as internal affair, preaching, etc.
DMI	Indonesian Council of Mosque
ESDM	Energy and Mineral Resources
FGD	Focussed Group Discussion
Halal	Allowed by Islamic law
Haram	Prohibited by Islamic law
HTI	Hizbut Tahrir Indonesia
Ibnu sabil	Someone who fights in the name of Allah
Ibu	Literally 'mother', used to indicate respect to older or respected women
Imam	Literally 'leader', used to refer to someone who fulfils the requirements to be a leader in mass prayer (sholat jemaah). The requirements include competence aspect such as the mastery of religion knowledge, rules of praying (shalat, zakat, pilgrim hajj, and handling corpse), the fluency and mastery of Al-Qur'an.
IMM	Mosque Management Institute
Infak	Liable donations

IOC	International Oceanographic Commission
IRI	Islamic Relief Indonesia
IRMAS	Youth Mosque Organization
Isya'	Night time of prayer
ITB	Bandung Institute of Technology
Jemaah	Followers of a particular mosque and/or imam.
KBIH	A government office established to help people who will go to hajj
Khatib	Preacher
KK	Head of Household
Koramil	Miitary Command Office at district level
KTP	Identity Card
Kyai	Ulama in Javanese or Islamic scholars
LAZ	Zakat institution
LDII	Lembaga Dakwah Islam Indonesia (Indonesian Islamic Preaching Institution)
LIPI	Indonesian Institute of Sciences
Litbang	Research and development
LSM	Non Government Organization
Maghrib	Dusk time of prayer
Majelis Taklim	Autonomous women group conducting regular religious activities
Masjid	Literally 'obedience'. To retain authenticity of the name of a particular mosque, the word Masjid is used.
MCK	Clean water for bathing, washing, and latrine
MDA	Islamic religious education from preliminary school up to junior high school
MDW	Islamic religious education for senior high school
Menko Kesra	Coordinating Ministry for People's Welfare
MUI	Indonesian Council of Ulema
Mushalla	Small Islamic prayer house
NU	Nahdlatul Ulama
NTT	East Nusa Tenggara
PAM	State-owned water company
PAUD	Early Childhood Education
PB	Disaster Management
PD	Regional management office
PDI-P	Partai Demokrasi Indonesia - Perjuangan / Indonesian Democratic Party of Struggle
Pengajian	Preaching session
Pesantren	Islamic boarding school

PKK	Family Welfare Education
PKS	Prosperous Justice Party
PMI	Indonesian Red Cross
PNS	Government civil servant
PNPM	National Program for Community Empowerment
Polsek	Sectoral Police
Posko	Command Post
PP	Central office for management
Puskesmas	Community Health Centre
PZU	Management of zakat from the community
RT	Administrative arrangement for smallest hamlet in the neighbourhood
RW	Administrative arrangement for the second layer in the smallest hamlet in the neighbourhood
SAR	Search and Rescue
Sadaqah	Voluntary donations
Satgana	Disaster Response Unit
Satkorlak PB	Implementing Coordinator Unit for Disaster Management at provincial level prior to the establishment of BPBD as the implementation of Disaster Management Law Number 24 Year 2007.
Satlak PB	Implementing Coordinator Unit for Disaster Management at district level prior to the establishment of BPBD as the implementation of Disaster Management Law Number 24 Year 2007.
SAW	PBUH (Peace Be Unto Him), a prayer dedicated to prophet Muhammad
SD	Primary School
Shubuh	Dawn time of prayer
Sigab	Disaster preparedness
SK	Decree
SPP	Micro economic activity for saving and loan provided for women
STIT	School for Telecommunication
SWT	Subhanahu wata'ala: Glorified and Exalted
Tahlil	praying for the death
Takmir	Mosque apparatus which defines the rules, programs and activities of the mosque. It has several departments, such as internal affair, preaching, etc.
TPA	Early child education on Al Qur'an
TPQ	Similar to TPA: Earlyu child education on Al Qur'an

TNI	Indonesian Military Force
Ulama	Someone who is knowledgeable. In Indonesia, it undergoes a meaning limitation into knowledge about Islam.
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UN ISDR	United Nations International Strategy for Disaster Reduction
UNOCHA	United Nations Office for Coordination of Humanitarian Affairs
UNICEF	United Nations Children's Fund
Ustadz	Literally 'teacher', used to refer to someone who has sufficient knowledge of Islam
YTBI	Yayasan Tanggul Bencana Indonesia
Zakat	Obligatory Islamic tax according to Islamic laws.
ZIS	Zakat, Infak and Sadaqah

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وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ ﴿٢﴾

(QS. al Maidah [5] : 2)

…. Help ye one another in righteousness and piety,
but help ye not one another in sin and rancour:
fear Allah: for Allah is strict in punishment.

(QS. al Maidah [5] : 2)

INTRODUCTION
Investigating the Potentials of the Mosques In Disaster Situation: A Study Framework

1. Background

Geographical and tectonic layout in Indonesia forms a line of volcanoes with thousand of earthquake points. It may cause frequent disasters (Harjono 2008:14; Priyono 2008). There are three kinds of earthquake epicenters, which are shallow (0-85 km), medium (185-300 km), and deep (more than 300 km). Shallow and medium epicenters are mostly located in islands of Sumatra, Java, Nusa Tenggara, Sulawesi, Maluku, and Irian Jaya. On the other hand, deep epicenters are located in the islands of Sumatera and Java.

In many coastal areas, earthquakes are often followed by tsunamis, like the ones occured in Flores (1992), Biak (1996), Aceh (2004), and Pangandaran (2007). The series of disasters has made Indonesian realize that their lives are surrounded by natural disasters that can come anytime and anywhere. With their local wisdoms that need to be explored, the community is encouraged to develop an attitude of “Be friendly with Disasters”. It means that they have to condition themselves in time-span disaster cycle and prepare their own resources to respond to such disaster.

One of many community resources to respond to a disaster is a mosque. In many cases like in Aceh tsunami, earthquake in Yogyakarta, Pangandaran and Padang, mosques played a strategic role in disaster situation. The role and mechanism are naturally made by the community. In the capacity of thier role and quick response, a mosque seems to be defined not only as a physical edifice, but also it has its own functions, apparatus, and mechanism, just like a community.

A mosque role in disaster situation is one way to fulfill and express the right of community to participate in dealing with disasters, as stipulated by Law Number 24 Year 2007. In disaster situation, there is a kind of change in the function of a mosque, from what it is known as Sacred place into Public Space, in which there are breaking the boundaries of particularities (accepting only one sect of Moslem, or even Moslem only). This anomaly rarely happens if there is no disaster occurring in the area.

Such anomaly is getting more interesting when it is related to most Indonesian Moslems’ philosophy that a mosque is a crucial part in building awareness and social bond. The diversity in Indonesian Moslems’

philosophy can also be seen in the existing mosque' characteristics, especially when it plays a role in disaster situation. This study has mapped the categories of mosques. There are community mosques, organization mosques, and government mosques. This category is based on the mechanism of mosque management done by its *takmir* (management staff). Six mosques in five different locations are categorized as follows: At-Taqwa Mosque in Cienteung, Bandung, Al-Hikmah Mosque in Tasikmalaya, Baiturrahim Mosque in Ciamis, and Toboh Mosque in Kota Dalam Padang Pariaman are categorized as community mosques; while PP Persis Mosque is categorized as an organization mosque and Nurul Iman in Kota Padang is categorized as a government Mosque.

This mosque classification was chosen by this researcher based on findings in the field, although this categorization may be different from other points of views. Masdar Farid Mas'udi (2007:32-33) in his book "*Membangun NU Berbasis Masjid dan Umat*"(*Building Mosque and Ummah-based Nahdatul Ulama*) divides mosques into four categories, which are (i) Nahdliyin mosque ; (ii) Non-Nahdliyin mosque, in which there are two variants (a) public mosque built on a collective land and fund and government fund; and (b) other community mosque, which are built on a land and fund belonging to particular sect of Islam (for example Muhammadiyah, Persis, LDII, etc); (iii) Public mosque, for general mass of people with various acts of devotion; and (iv) Community mosque, just like Nahdliyin mosque, has full rights to regulate and conduct worshipping as their faith dictates and their social-religious activities according to the benefits.[1]

[1]The categorization in this study is also different from categories of mosques given by Ministry of Religious Affair (1999) and Indonesian Mosques Board (1984). They focus more on the area coverage and the Friday *shalat* (prayer) implementation. The kinds of mosques are then: National mosques, provincial grand mosques, regental or municipal *jami* mosques, Sub district *jami* mosques and Village *jami* mosques, and non-*jami* mosques that cannot be used for Friday prayer. The monitoring and supervision of mosques and mushalla are done by Ministry of Religious Affair through Directorate of Urais and Binsar, as stipulated in "Workplan of Directorate of Islamic Religious affair and Shariah Supervision" *http://bimasislam.depag.go.id/?mod=publicservices&id=4*, Directorate General of Islamic Supervision commands five sub- work units Echelon II level, namely Secretariat, Directorate of Islamic Religious affair and Shariah Supervision, Directorate of Information of Islam, Directorate of *zakat* empowerment, and Directorate of *Wakaf* empowerment. In the regions, Directorate
General of Islamic Supervision has assistants in provincial field and sections in the regency/municipality. Unfortunately there is an organizational dismatch in this level. Directorate General of Islamic Supervision has used new structure based on Regulation of Minister of Religious Affair 3/2006, while regional fields and sections still used old organization, Decision of Minister of Religious Affair 373/2002 "Profile of Directorate General of Islamic Supervision" in h*ttp://bimasislam.depag.go.id/?mod=aboutus&id=4.*

2. Problems

"Investigating the potentials of the Mosques in Disaster Situation" is an effort to describe and explore the functions and roles of a mosque in responding to a disaster. This brief definition invites a lot of questions if the definition of a role is a "dynamic aspect of a status is in line with the definition of a mosque. If someone or an nstitution has done their rights and obligations according to their status, it means they have played their role (Soekanto 2002:243; Komarudin 1994:768).

The success of role in that definition is usually measured by the benefits that can be seen on the surface quantitatively, or by normative indicators of "good, not good, great, not great", etc. The question is whether success indicators can also be attached to a mosque when that resource possesses or plays a role in dealing with disaster.

This analysis inquires what are the roles and response of a mosque in disaster situation. This general problem branches into at least four specific questions, namely: *First*, can a mosque play a role in mitigating a disaster? *Second*, what is public perception about the mosque's role in disaster mitigation? *Third*, what are the available mechanism and operational stages in the mosque if that role really exists? *Fourth*, who are the community actors, and how can women and youth get involved in disaster mitigation?

3. Scope of Study

Those four questions arrived when the researcher put the item "mosque's role" on one side, and "disaster mitigation" or emergency response time on the other side. The difficulty lies in connecting the two items in a binner way, in a definition and reality that people believe nowadays, which is that a mosque is a place of worship". This reality can incur paradoxical meaning for a long-term general definition of a mosque.

This study explores deeper into how can a mosque's role be more than a place of worship. That is when the mosque is able to provide and execute humanity social function to its local community when they are faced with a disaster situation that threatens their lives and possessions.

In many cases, the "not primary" function has been done by mosques with their own mechanism.

Therefore, this study assumes that a mosque, just like a community, has interesting system and social structure. Inside a mosque there are rooms and facilities, in which individuals meet each other. Those individuals can fulfill their physical and spiritual needs. Inside a mosque there are activities which are not only religious, but also of social, cultural or even economic nature.

A mosque also has an apparatus. A *takmir*, or whatever he may be called, becomes a manager who mobilizes and leads this socio-religious institution. In the community there are norms that give warning signs for any individuals in playing their roles and cooperating in various fields. In this definition, a mosque can be the most important part of the resilience mechanism of community human resource capacity to adapt during disaster situation, not forgetting the mosque's primary function as a place of worship.

4. Purpose

General purpose of this study is to describe the roles of a mosque in disaster situation. This role is a "natural" social mechanism of the community, but it can also be from "interference from outside party" in responding to a disaster in the surrounding environment. The specific purposes of this study consist of 4 items: *First*, finding out and testing the mosque's role in disaster situation, while revealing the mosque's existence in spun thread position. This will no longer in binary position that can produce paradoxical definitions; *Second*, explaining public perception of the mosque's role in handling disaster; *Third*, explaining and mapping the mechanism and operational stages in emergency response done by the mosque with all components inside it; *Fourth*, finding out and explaining the actors within or on behalf of the mosque who are involved in the operational mechanism in the emergency response.

5. Significance

This study has a significance, not only to describe the role of a mosque in disaster situation as social mechanism of community, but also to encourage that the process and mechanism of the role should be continued by the mosque, especially mosques in the areas that have experienced disasters and areas with high hazards, such as tsunamis, landslides, volcanic eruption, and floods.

With such significance, this study is aware to put a mosque as a social institution of communal tradition, in which its existence can maintain its surrounding people in dealing with disaster situation. In the scope of Indonesia and South East Asia, this study has potential and significant meaning to be developed in formulating the model of mitigating disasters based on the strengthening of social community resources.

However, this study needs to be carried out very carefully. If it missteps, the public will lose sympahy for this study and criticism will appear, making assumption there is an unconsecration of a place of worship.

Besides that, someone can confront this study by saying that it is potential to overlap between worldly affairs" and "eschatological matters", like an

illustration depicting the religion and politics unite, or when Snouck Hourgronje described a mosque as the "political house of Aceh people".

If this antipathy and this criticism reach grass root society, then it is mightily difficult in the long term to seed, grow, and practice the mechanism model of managing and handling disaster based on a mosque's role development.

6. Framework of Thoughts: Mosque as a Resource and public mechanism in Disaster Mitigation

At least there are three keywords in explaining the tightly spun position between the role of mosque and disaster situation. They are resilience, community, and disaster management cycle.

The first key word, resilience, is defined as a capacity of a system, community, or people who have potential exposure to danger, to reach or maintain an acceptable level of function and structure. This is determined from how far that social system is capable to organize itself in order to improve its capacity to learn from previous disasters for better protection in the future, and to improve risk lessening actions. (UN/ISDR Geneva 2004).[2]

That definition refers to the strengthening of social system that is capable to dynamically adapt in preventing and handling disaster. Sociologically, resilience can be defined as a process of strengthening integration, latency, and communication which exist in community (Parson 1997:19-21).

In this definition, *resilience* is very different from the meaning as in *resistant.* The latter word is not dynamic, and it doesn't give a chance for an occurrence of a process to fill "new things" from the previous social system.

Second, the word community means a group of individuals who gather based on the common interests and goals, and they have social bond which make every member inside the community feels comfortable. They are the creator and executor of emergency response in that social system. With the system in their unconsciousness, the members try to reach common goal within their own ways. Inside community there is a world view, including abstractions from the experiences of the previous reality, or reality that are seen in other communities.

[2] This definition is from Hyogo Framework for Action, 2005. capacity strengthening is one of three strategic targets, which are i) more effective integration of disaster risks in policy, planning, and sustainable development in all levels, with focus on prevention, mitigation, and vigilance for a disaster, also lessening disaster risks; ii) Developing and improving the institution, mechanism and capacity in all levels, especially in community, so that they can systematically contribute to improve resilience against danger; and iii) systematic synthesis of approaches in risk lessening into design and implementation of vigilance against emergency situation, emergency response and recovery in the event of reconstruction the communities which suffer from disaster.

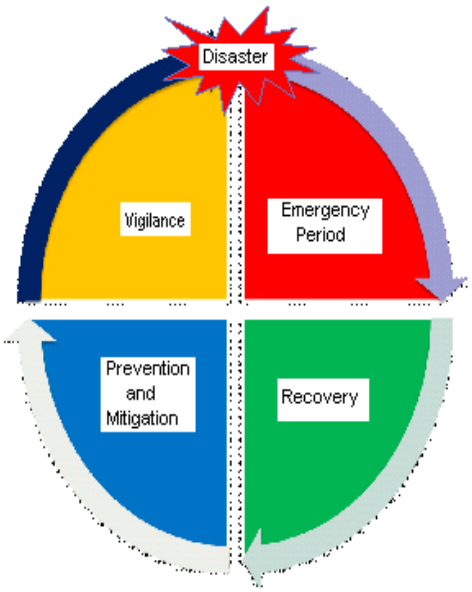
Just like the definition of resilience, the community here means a group of individuals with its unique social system with operational strategies; they have possible exposure against disaster, as a result from living in the disaster-prone area.

Third, disaster management cycle is all activities which cover planning and mitigating disaster, before, during, and after the disaster. The purposes are (i) preventing the loss of lives; (ii) relieving human suffering; (iii) giving information to people and authority about the risks, and (iv) preventing the damage of major infrastructure, possessions and loss of economy resources.

In practice, disaster management activities are divided into three stages, namely the pre-disaster activities, covering prevention, mitigation, vigilance, and early warning. Activities during disaster cover emergency response to alleviate temporary suffering, search and rescue, emergency help and evacuation. Activities after disaster cover recovery, rehabilitation, and reconstruction (YTB & Plan Indonesia 2008).

Based on the understanding of disaster management cycle, this chart below made by Avianto Muhtadi (2011) explains Islamic perspective that can be traced to Al Qur'an and hadits. There are 4 phases in which Al Qur'an clearly makes reference about sustainable disaster management, which are prevention, mitigation, vigilance, emergency response, rehabilitation and reconstruction.

Concerning prevention, Surah Al A'raf [7] verse 56-58 explains that human are not allowed to make damage on the face of the earth. This prohibition covers all areas including *muamalah* aspects, such as intruding the source of living and other people's subsistence. (Quran surah. Al Qasas [28]: 4).



Based on the lesson learnt & best practices from the history of prophets, it is revealed that there were mitigations and vigilance as explained in Surah Yusuf [12]: 47-49. Efforts that were made by Prophet Yusuf were about saving his people and citizens from surrounding countries whenever there was a severe draught, which

lasted for 7 years. What prophet Yusuf did was mitigation effort in case of a disaster, and it was a lessening effort of disaster risk. Surah Al Maidah [5]:2 explain about helping each other in emergency situation, and Prophet Muhammad Rasulallah SAW uttered a hadits which states the importance of human to help each other. (Hadits narrated by Muslim).

In the efforts of rehabilitation and reconstruction, Surah Ar-ra'd [13]:11 explains that humans are given capability to interact socially, to coordinate programs or activities with multi stake holders in multi sectors, so that disaster management can be done comprehensively. Al Qur'an also states that efforts of rehabilitation and reconstruction must obey these principles: 1) increasing public awareness about the cause, symptoms, and handling, so that they would not get the same risks; 2) giving appreciation of tradition (*al-'adah muhakkamah*), culture and local geniuses, so there wouldn't be any friction in the society; 3) cultivating patience and hope to survive, without reducing the readiness to do self-correction and introspection and to prevent despair. (Al Qur'an Surah Yusuf [12]: 87).

Operational actions in disaster management cycle will succeed if the resilience mechanism in the community just like the role of a mosque has functioned by itself. That natural social mechanism can occur because the community has parallel world view with the significance of that disaster relief.

Through that view, they can feel directly "what is the best thing to do" when the disaster strikes. As mentioned by Abdullah (2008), disaster relief requires speed and approaches based on the particular situation in the field, including operational mechanism that involves its resources, like a mosque.

Actions in handling disaster will be helped very much if there is high participation from the community. They can give support in the forms of information, suggestions, or ideas to emergency actuators (government or other organizations). They are even willing to let the places of worship (mosque) and educational places (school, religious center) be used for emergency shelters, although in practice there have been breaches in the boundaries of particularity.

Mosque which is a sacred place and a place of worship for Moslems is then more open, it even gives a chance for outside party to enter it. Behavior and appreciation among interfaith is seen natural in the mosque 's social mechanism during disaster, for example in the case of al-Hikmah mosque in Cigalontang, Tasikmalaya, and Toboh mosque in Kota Dalam, Pariaman.

Finally, if definition of resilience is presented to the community and disaster management cycle in a space called mosque, then resilience can be defined as a form of "local culture management" within community to deal with disaster. This natural element is the "short hand" from disaster management operations. Therefore, it is highly possible that the roles of the mosque in disaster situation will always be practiced by the community in disaster-prone area.

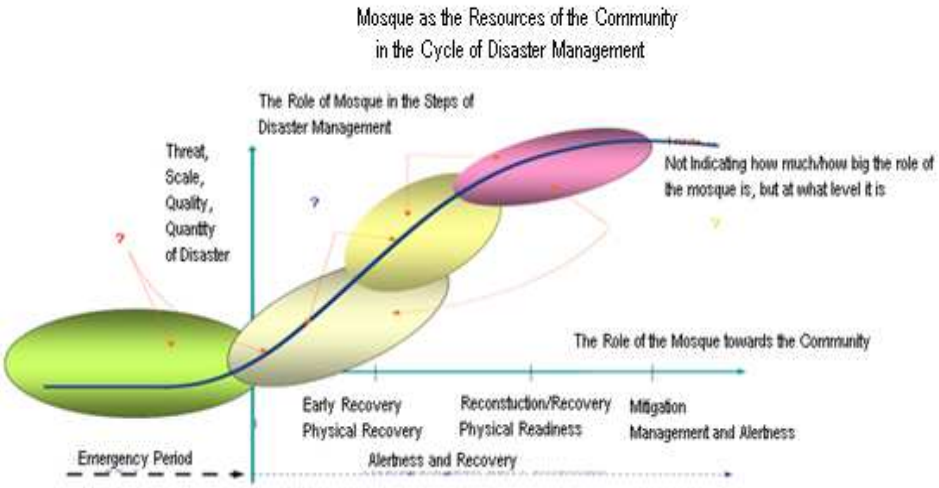
The role improvement of a mosque is not considered bid'ah or forbidden. In fact, this role has brought the mosque back to its *khittah*. Mosque, as mentioned before, is not only a place to do *mahdhah* worshipping, like *shalat, zikir* and *itikaf*. In the age of Prophet Muhammad SAW, a mosque had multi functions, such as a *madrasah*, art show center, hospital, court for prisoners, and information center. In fact, in the next development, mosque was used to control people's welfare (Ministry of Religious Affair 2009:4). According to KH. Miftah Farid, leader of MUI (Indonesian Clerics Board) West Java (Pikiran Rakyat 2008), a mosque's function is not only for praying to Allah, but also for social, economic, and cultural activities.

Similar to the statement by Ismail Raji Al Faruqi (1997) that a mosque is not only a place of worship, but it also has a lot of functions. He said that since the age of Prophet Muhammad SAW, a mosque has not only been purely a place of worship. For example Nabawi mosque functioned as government center, educational center, military base, and trade center in the surrounding area of the mosque.

This view can be taken further that a mosque also plays a role during disaster situation, because it is clearly an activity about helping humanity. This is even an act of devotion by providing facilities and whole people in helping the victims (*taawun*) and benevolent deed (*al-birr*). This view is in line with survey result of Republika R&D Dept in 2009 about the roles of a mosque.

That survey showed that 83.5% from 1,307 respondents stated a mosque should not only be a place of worship. In fact 84.2% respondent encourages that a mosque should be used for non-religious activities too, like being the center of culture, economy, social, and education. The operation should adapt to the prevailing social system in the community surrounding the mosque. The mosques that have tendencies to function like that will be the main focus of this study.

Based on the framework of thought above, it can be summarized that a mosque generally has important role in disaster situation. The framework is illustrated in this chart below:



That illustration is a possible framework of thought that can be used in analyzing field cases of a mosque's roles.[3]

7. Methods

7.1. Methods:

This is a descriptive research with qualitative data, although not abandoning quantitative data in the forms of statistics about total number of mosques and mushallas in the locations of this research and total citizens in disaster-prone areas.

The data were obtained in qualitative way, in the forms of anthropological and sociological description. This combined description is a research model in the tradition of French sociological scientists. The research used descriptive-ethnographic explanation.

[3] To the writer's knowledge, studies about a mosque's role in disaster situation hasn't been found. The writer experienced great difficulty in finding reference about it, except discussing and abstracting findings on the field to be new material of theoritical discourse that is debatable. Not only the above diagram, but also some schemes appear in this writing are the results from abstraction of field findings. This way is possible, especially because this study uses ethnography approach. It doesn't mean that the existing scheme is scientific, but those abstractions can be par excellence in an academic work. Studies that discuss original things like this can be called basic research. The findings are not cemented in stone, but it can still be debated and criticized as a basis for more advanced scientific studies. *Wallahu alam bisshawab*.

Description and ethnography cannot be separated in a research model with qualitative method. It is because ethnography describes something, although descriptive is not always ethnography. Ethnography is a basic model for socio-culture research, because its ability to make daily life makes sense. It also a way to describe cultural knowledge.

Cultural knowledge is important as basic model of resilience mechanism, or in this study, it is called culture management from community resources, including mosque. Therefore, data collection is not only focused on the ones visible to the eyes, but also the nature and meanings from such data, for example data that is symbolic in nature.

This model relies on the original capability that appears from the researcher's intuition after being so deep with the object of his study. Besides that, this method reveals special things that make a mosque and its community unique. This makes French-sociologist-styled description have different generalization from explanatory generalizations.

7.2. Data Collection Techniques

Library research and data mapping of disaster-prone areas

This study started by reference research in libraries and data mapping of disaster-prone areas to obtain comprehensive information about would-be studied areas.

Interviews and participating observation

Data collection was done by several kinds of interviews: deep, open, structurized, and spontaneous interviews. Observation was done by limited participation. Interviews were conducted by recording equipment and interview guidelines. The technique relied on three anthropological approaches: live in (to develop personal closeness), participative (to enter religious institutions) and involve in the life of the community (to get deeper information)

Focussed Group Discussion

Other than two techniques above, data was all obtained from Focussed Group Discussion, whose purpose was to find out what the community really wanted collectively. It was also used to build agreement or discourse that can be developed on the next step. Discussion participant were grouped according to each role and status, for example *takmir*, public figures, *majelis taklim* committees, emergency response actuators, and NGOs.

8. Strategies and research Road Map

Other than using scientific methods in the framework of developing science and finding unique, conceptual frame, the involvement of local component to spread the discourse in the community is one of the long-term priorities in this research. The simple definition of action research is the cooperation and involvement of program executor with community, and he formulates the "wishes" of the community in a model and mechanism "Mosque-based disaster relief program" It was a wise choice in implementing this study.

In this definition, the community will not be object or victim of a research; instead they will be the research subject. Involvement of local people's elements is meant to serve as two-way communication to reveal facts, desires and participation on the basis of consideration from series of natural disasters and socio-cultural events.

Other than that, the executors can also conduct discourse absorption in its social system while strengthening the functions of the mosque in disaster situation, or the mosque might be used as the vigilance headquarter and a place to treat victims from previous disaster.

Therefore, direct implication of this research's strategic plan was to combine the significance of the research and the significance of making discourse to improve the role of the mosque in disaster situation. Therefore, the mosque is directed to reveal how big is the mosque's potentials in that capacity, the mosque management, the symbols of religions and culture, the local potential which are accommodated by the mosque, how resilient is the capacity of the resource, how to adapt the significances outside the primary functions, involved actors, existing mechanisms, and community's structure and system in managing the mosques which are located in disaster-prone areas.

The above explanation will consider religious symbols of local people, existing social system, provisional codes of emergency response institutions, and donors that are applicable nationally and internationally, etc. The technical framework can be seen in the chart below.

Strategic research activities		**Methods and targets**
MAPPING AND REALITY CHECK WITH ETNOGRAPHY RESEARCH Participation *Program Executor*	→	**Live in, Observation Interview,** *(Triangulation)*

↓

Internal Discussion
Program Executor

→ **Monitoring & Evaluation**

↓

LOCAL WORKSHOP
Identification of existing discourse:
Executor and Local Component

→ Improving and Updating Data *I*

↓

→

PROBLEM ANALYSIS
Research I

Program Executor and Local Component
Participation

Live in, Observation
Interview,
Participation
Methods and Scientific Approach

↓

WORKSHOP AND STUDY GROUPS → *Limited Discussion*

***Discourse Strengthening**: Program Executor*
Local Component, and Foreign Element

Concept Strengthening
and Model Direction

↓

DESCRIPTION OF MOSQUE'S ROLE IN DISASTER SITUATION → **Writing the report result in ethnographic description**

↓

DOCUMENTATION AND PUBLICATION
MODEL DEVELOPMENT AND MECHANISM

Socializing the findings

MOSQUE'S ROLE IN DISASTER SITUATION → **Mosque's role in disaster situation**

↓

If needed, continue to...
FORMULATING AND STRENGTHENING MOSQUE'S ROLE AS A BASIS OF DISASTER VIGILANCE → **Model Achievement: Three consideration *interfaith, civil society,CoC* Cooperation in Empowering**

Emergency actuators: Donor-Implementing Partner-Cross sectoral community, religion, etc in Disaster Vigilance

9. Potential Criteria and Research Location (West Sumatera, Padang and Pariaman; West Java, Bandung, Tasikmalaya, and Ciamis)

This research was done in two provinces, West Sumatera and West Java. For West Sumatera, UN OCHA decided to take Padang municipality and Padang Pariaman Regency as the locations. In West Java, the researcher was free to decide where the location was. In determining the location, the researcher used four criteria: First, the type and danger of the disaster; second, the quality and quantity of emergency response actuators; third, mosque's role in disaster situation is based on the category of mosques; fourth, quality and coverage of community mosque which once was used as resource during disaster relief. The third and fourth criteria are especially important because of the usually varied mosque management.

Those four criteria still refer to minimum standards of Sphere Project (2004:18). There are 8 standards which are stipulated by the Humanitarian Charter, namely: participation (representation), early analysis (mapping), response, target planning, supervision and its criteria, competence and responsibility, evaluation, and monitoring. However, not all standards from Sphere Project can be applied in the mosque in emergency response situation.

The reason is that a mosque is a local potential and capacity that can be spontaneously empowered by surrounding community (Law Number 24 Year 2007, also www.immasjid.com; and in line with Hyogo Act Framework 2007). However, there is bottom up involvement of emergency response actuators. In the mean time, minimum standard can be completely fulfilled if the actuators since the beginning have done some action or engineering a particular capacity from the community (Sphere Project 2004:13,19). It means, minimum standard can be fulfilled if it has top down implementation from the actuators to the victims, or from the state to its citizens.

Therefore, the potential measurement of a mosque to take a role in disaster situation is based on the attainment of the four criteria above. There are also six tactical steps of mosque's role in disaster situation, namely: 1) providing facility and accommodation; 2) storage and distribution of donations from volunteers and actuators; 3) coordination of mosque and government officials, mosque and other mosques and mushalla, and

mosque and the actuators from outside community; 4) Organizers and executors are cooperating with coordinated parties; 5) encouraging public participation to help victims; and 6) psychosocial therapies with personal or institutional approaches through sermons and *mauidhatul hasanah.*[4]

On the other hand, "medium" potential is when a mosque can only execute few of its tactical roles because human resource is lacking and there is no support from emergency response actuators. It makes coordination and cooperation difficult.

By referring to those four criteria, Padang is a disaster-prone area that clearly has great human resource capacity. One traditional saying reflects this "*Adat barsyandi syara'* dan *syara bersandi Kitabullah"* (Tradition has guidance from Holy Qur'an). However, this potential is also problematic, that is when a mosque is only for place of worship, not allowing other matters, and then it decreases the mosque's role in relieving disaster.

In Padang, two mosques were chosen as research samples which represented government mosque and community mosque. *First* Nurul Iman mosque, located in Padang municipality, was built and managed by government. This mosque had very unique role during earthquake and tsunami disasters in 2007 and 2009. *Second* in Toboh Grand Mosque in Campago V, Kota Dalam, Pariaman. This is a community mosque that had difficulty in action coordination when disaster occurred. Despite that, it had a very good role in disaster situation.

For West Java, the locations for research were Bandung Distridsor, Tasikmalaya, and Ciamis.

Bandung in the last couple of years has been known as the city of floods, following the bad image of Jakarta and Semarang. Floods always strike this mountainous city, and earthquakes often occur in the Eurasia and India-Australia plates, not to mention landslides that often occur in the outskirts of the city.

Bandung is also rich in religious organizations. Mosques with their various concepts thrive. Bandung was an important research location, because it represents the community's character of culture and socio-religion in

[4] This indication is determined after the mapping of the phenomenon of the mosque playing the role in the disaster situation in the research location and also other examples given by the other party on how important the role of mosque in the disaster situation, such as the writing of Azman Ismail and his friends (2005) about the wisdom of *Tsunam in Baiturrahman* and *Great Baiturrahman Mosque in the history*.

Cianjur, Sumedang, dan Garut. It also became an example of disaster mitigation mechanism in city area during floods and landslide disaster situation.

In Bandung city area, two mosques were chosen as research samples. First was PP Persis mosque which represented mosque management by formal religious institution. Religious institutions have important roles in making the mosque as disaster relief center. Second is At-Taqwa mosque in Cienteung, Baleendah Bandung. It was a community mosque that has played big role in mitigating flood disaster that happens every year.

Tasikmalaya can be called a city in the middle of West Java province. This regency has mountainous landscape. With that characteristic, its people are still believed to have strong social bond. The effects needed to be analyzed when the mosques had roles in disaster situation.

In 2009, Tasikmalaya was struck by severe earthquake. Two sub districts which had the worst of it were Cigalontang and Singaparna. This research took al-Hikmah mosque in Jayapura Village, Cigalontang Tasikmalaya as a sample. This mosque has unique characteristic because it has *tarekat* network which could cooperate well with emergency response actuators from various religions and fields in the name of social interest.

Ciamis is a city whose nickname is *tatar galuh*. Just like Cianjur, Ciamis tries to build an image of Community Development with Good Morals *(Gerbang Marhamah)*. The strategic location of Ciamis makes it ideal to be pilot project of mosque-based disaster relief mechanism (in the disaster management cycle). Here, the government encouraged the role of the mosque to be useful for all members of the community. Ciamis and its surrounding area has been hit by many natural disasters, such as earthquake and tsunami in Pangandaran, landslide, forest fire in areas bordering to Cilacap, etc.

Some of this regency's area faces directly to the Southern seas, which are exactly above the meeting point of Eurasia and India-Australia plates and Pacific Ocean plate. This make the area have high risk of earthquake and tsunami occurrence. In spite of that, the emergency response actuators are very few in this area. Non-governmental organizations that deal with social service and disaster mitigation are not many. This area is rather isolated because it is located in southern and eastern end of West Java. With this condition, it is important to rely on the independency of emergency response actuators that originally come from community.

Ciamis is also unique because it has combined characteristics of two ethnics identities (Javanese and Sundanese). It also has strong ties with

mosques, as unseparated part of people's lives. Mosques here have various religious organizations that can be the basis of social participation. Ciamis is assumed to be the representative of Tasikmalaya, Kuningan, and Kadipaten regions. The selected mosque was Baiturrahim in Bulak Laut Village. It was chosen because it is coastal community mosque that faces great threat from earthquake and tsunamis.

Location of Research

West Java

West Sumatera

10. Study Systematic

Below is the systematic of the study:

Foreword is given title investigating The Potentials of the Mosques in Disaster Situation: A Study Framework. It details 10 chapters consisting of problem background, problem summary, purpose, and significance, limitation of study, framework, methods, potential criteria, and research locations. This part explains the aspects of the problem and solution to the problem.

Chapter I is titled Reality of Disasters and a Mosque's Role. It starts the discussion by mapping two main problems, which are disasters, and a mosque's role. This chapter contains disaster geography and record, disaster articulation, social system and outsiders' involvement, and mosque's quantity and quality.

Chapter II frames the description and analysis of a mosque's role. It has discussions about early ideas and tactical steps to function mosque in disaster situation, sacred jump to community public space, discussions about ourselves and they who are *liyan* (limitation of benefits). Generally this chapter contains argumentation between pure theology and social theology in making a mosque to function during disaster situation.

Chapter III focuses more on the technical stages in making a mosque to function during disaster situation. It contains operational structures of *Takmir, Majelis Taklim* and *Irmas,* forms and strategies of participating encouragement; *Zakat, Infak* and *Sadaqah,* and lectures as important part of such encouragement; provision and utilization of space and facilities; and discussion about fund management by the mosque and emergency response actuators.

Chapter IV is a continuation of Chapter III. It contains explanations about potential actors of emergency response actuators, especially for female groups and Muslim youths. This chapter is divided into 4 sub-chapters: public kitchen, settlement reconstruction, actuators's psychosocial; therapy, and they who have done good deeds: Short Life story.

All of the discussions are closed by final thoughts and follow-ups to maximalize a mosque's role.

وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا وَادْعُوهُ خَوْفاً وَطَمَعاً
إِنَّ رَحْمَتَ اللّهَّ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْراً بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا
أَقَلَّتْ سَحَاباً ثِقَالاً سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَاء فَأَخْرَجْنَا
بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْموْتَى لَعَلّكُمْ تَذَكَّرُونَ
﴿٥٧﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لاَ يَخْرُجُ
إِلاَّ نَكِداً كَذَلِكَ نُصَرِّفُ الآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

(QS. al A'raf [7] : 56-58)

(56) Do no mischief on the earth, after it has been set in order, but call on
Him with fear and longing (in your hearts):
for the Mercy of Allah is (always) near to those who do good.

(57) It is He Who send the winds like heralds of glad tidings, going before
His mercy: when they have carried the heavy-laden clouds,
We drive them to a land that is dead, make rain to descend there on,
and produce every kind of harvest therewith: thus shall
We raise up the dead: perchance ye may remember.

(58) From the land that is clean and good, by the will of its Cherisher,
springs up produce, (rich) after its kind: but from the land that is bad,
springs up nothing but that which is niggardly: thus do we explain
the signs by various (symbols) to those who are grateful.

(QS. al A'raf [7] : 56-58)

CHAPTER I
Reality of Disaster and A Mosque's Role

1. Disaster Geography and Record

Postulates about the collision of earth elements have been the main argument about the cause of various natural disasters in the last decade. Many volcanic eruptions, earthquakes and tsunamis are mostly caused by the movement of active tectonic plates around Indonesian waters (Eurasia, India-Australia, and Pacific Ocean base plates)

"The last decade" as mentioned above triggers substantial problem. Various natural disasters such as tectonic or volcanic earthquakes, tsunamis, volcanic eruption, landslide, floods, etc. have occurred in Indonesia long before the last decade.

For example, Mt. Krakatau erupted in 1880s, resulting in volcanic earthquake and massive flood (the term *tsunami* hadn't been known yet) and killing dozens of thousands of people in the area of Batavia, Banten, and Lampung. Several Dutch documents found in National Archive and Verhaar Collection in Sanata Dharma University, such as *Onderwijs-Statistiek 1888*, *Jaarverslaag Batavia, Provincie West-Java,* and *Midden Java & Sumatra 1900-1932*, showed that total number of population of natives (or inlanders) decreased 30 to 40%. Expatriates or *European* and *Vreemde Oosterlingen* groups also decreased by 10%.

Batavia and Lampung suffered the most in terms of victims and infrastructures. Krakatau's eruption was called one of the world's biggest disaster in 19th century. In 1970s, there was a British film "Krakatoa" which tried tro describe the event (see youtube.com).

For Javanese people, before the last decade, they also remembered the eruption and ash rain in Mount Kelud in 1986, Mt. Galunggung's eruption near Tasikmalaya and Ciamis in 1988, big tidal wave in Banyuwangi that killed 25 poeple in 1992, or massive flood that struck Jakarta and Northern shores of Java island in 1994, 2002, and 2004.

In the previous decades, natural disasters seemed only to be defined by general terms like landslides, earthquakes, and eruption. All disasters were mostly analyzed by theological-cosmological and partial approaches. Scientific approach with the focus on geology wasn't popular, therefore all analyses about the causes of disasters are relatively simple. Some examples stated that volcanic eruption was caused by intensifying heat inside the mountain. One famous solution to prevent eruption at that time

was to drill, or to make holes on the mountain to reduce the temperature inside. Meanwhile, causes of earthquake were never associated with earth's plate movement. There was even a myth circulated among society that a giant snake appeared from the earth's belly, causing quakes, or unsymmetrical alignment of moon, earth, and the sun.

The term "tsunami" or tectonic and volcanic earthquakes were not known at that time. Javanese people called them *"ombak mlayu"* for running tidal wave, and *"lindu"* for earthquakes. There is impression that those two simple words simplify the real problem, which is that Indonesia is very geographically vulnerable to natural disasters.

The reduction of meaning from the reality of disasters gradually disappeared after the biggest natural disaster in Indonesia occured, namely the earthquake and tsunami in Nias and Aceh in 2004. Hundreds of thousands of people died because of that. Then, the Japanese term tsunami replaced "ombak mlayu".

Tsunami occurs following an earthquake with epicentrum at shallow sea and at 6 Richter Scale (UNESCO-IOC 2007). In several cases, tsunamis occurred on the Southern shores of Java, or Indian/Pacific Ocean along the coasts from Aceh to Nusa Tenggara Timur. For the areas in Northern coasts of Java island and in the Ring of Fire in Sulawesi and Papua, they don't have very often a threat of tsunami following an earthquake.

Earthquake and tsunami in Nias and Aceh made Indonesians aware that their lives are constantly threatened by natural disasters that can strike anywhere, any time. While the effect of the shock hadn't been subsided after aceh's tsunami tragedy, another powerful earthquake occurred in Yogyakarta and central java followed by rumors of tsunami, which killed thousands of people.

After that, dozens of natural disasters occurred in various parts all over Indonesia, for example the earthquake in West Java in 2007 and 2009, earthquake and tsunami in West Sumatera in 2009, earthquake and tsunami in Mentawai in 2010, landslide burying settlement in Bandung outskirts and Wasior in 2010, flood attacking urban areas in Jakarta and Bandung (Baleendah, Dayeuhkolot, Cienteung) in 2002, 2004, 2008, and 2010. The latest one was Mt. Merapi's eruption that killed around 300 people in Yogyakarta.

Several widely known disasters caused severe damage to local areas. There were physical damage, trauma, and great loss of lives. Indeed there were natural disasters that didn't claim any lives; nevertheless it caused similarly severe material loss and stress.

Flood in Cienteung, Baleendah Bandung, West Java

Cienteung Village is located in Bandung Regency, exactly at the South of Bandung city. Its area is located near the bridge and Dayeuh Kolot market on the road route of Tegal Lega Baleendah. There are 1,300 villagers or 473 families. Most of them work as sand sellers, drivers, textile factory workers in South Bandung, which is famous for its textiles. Some villagers open home business such as making snacks from chocolate and confectionary.

Cienteung area's geography is not part of Citarum River water basin. Citarum River that needs vast surrounding area, the Cienteung can be considered as part of the water basin route. It means that this area has high risk of being flooded. The question is why did this area become a densely populated area?

Brief observation already indicated that Cienteung is very vulnerable to flood disaster. *First,* this place's surface is lower than North Bandung, which makes it a gathering area of small and big rivers flowing from other areas. It is common that South Bandung receives flood from North Bandung.

Second, this area is pretty crowded with settlement area and factories. There are at least 400 houses and 40 medium and big factories along the road from Muhammad Toha-Dayehkolot Street until Banjaran. These places don't generally have their own water absorption areas. Before 1980s, the condition in this area was totally different. Cienteung was still swamp. Later, the swamp was filled with solid soil to make settlement area, a village. Before 1985, there were less than 80 houses. Nowadays, the houses are about 400.

Before the year 1980, lots of swamp and water basin still functioned well to absorb precipitation, floods, and overflowing river. Now the water absorbing the area has turned into housing and factory areas. Furthermore, some facilities by sub district administrators also worsen the absorption function of the place.

Third, Citarum River has already been miserable. In some parts of the river, there are shallow areas caused by mud and waste, which in some parts hardened in solid soil. This condition makes the river width become narrower, and make the water depth become shallower.

If water discharge is too high or if there is a flood coming from a different area, Cientueng Village becomes the "reservoir" to intercept the water. The water spill can reach parts of Baleendah and Bojongsoang sub districts.

Cienteung people believe that flood comes every year. According to Mr. Tatang, one of the respondents, great floods usually came in every two years. The water would recede after two months. They felt it since 1980s. Mr. Tatang personally experienced a flood in 26 November 1985.

From 1980 to 1984, floods in this village were not big. Since 1985, water discharge has been higher because the water couldn't seep through the soil anymore. Besides some local people stated that the ground in this area dropped, worsening the water puddles. The land drop was caused by ground water being sucked too much by textile factories. This condition also occurred in neighboring villages, adjacent to Citarum River.

Since 2008, Cienteung has experienced severe floods. Average water level reached 3 to 5 meter. Flood generally strikes this area every 11th or 12th month, and the duration is about 1- 2 months. From 2010 until early 2011, water puddle in Cienteung Village remained for nearly one year. Observe the interview below:

> Cienteung is like a kettle. When I first arrived here, everywhere was swamp. Citarum river was still deep. People said that there was a factory which had a very large well. There is a big possibility that they sucked the water until parts under the river became hollow. Then the pressure made the soil dropped. Last time I heard, it dropped 27 cm. In the mean time, mud in the river keeps piling up. Right now, Citarum and Cienteung are in the same level. Thank God, this tragedy has been a year now, but there are no fatal casualties of people's lives. (*Ustadz* (religious leader) Jajang, *Ta'mir* (manager) of At-Taqwa Mosque, November 2010).

Although there was no loss of lives, the flood halted all villagers' activities. Furthermore there were material and psychological damages. People mostly took refuge to safe places or fled the village. There are at least three places used as refugee camps: First, village community center; second, building of PDIP (a political party); third, 2-story At-taqwa mosque in Cienteung. People who fled out of the village stayed at their relatives' houses, or took refuge in Gedung Juang building owned by Bandung regency administrators.

The flood in Bale Endah didn't cost lives, but it makes the villagers suffered a lot by spending days surrounded by water or in refugee camps. People were busy thinking about their families. Their houses took heavy damage from being drowned in muddy water. Lots of social activities were canceled. If this continued, social life and order in Cienteung community might suffer fatal blows. (Interview with Ustadz Rizal, aged 38)

Cigalontang Tasikmalaya: Southern Earthquake Faultline Knot

In 2006, earthquake and tsunami hit the areas of Tasikmalaya-Ciamis-Garut. Two sub districts in Tasikmalaya suffered the worst, they were Cigalontang and Cisayong. This research only observed Jayapura Village in Cigalontang sub district, because this place experienced the most severe damage, and because many national disaster relief programs entered this village. The well-known characteristics of Pasundan people who embrace communal assistance and faithfully hold *tarekat* (Sufism mysticism) were interesting to observe during the post-disaster recovery time.

Jayapura Cigalontang village is located in hilly areas. It can be accessed by public vehicles. Cigalontang sub district directly borders on Garut regency on the South, and Cisayong sub district, Tasikmalaya regency on the North. Access to Jayapura takes Singaparna sub district route. Along the way, other than collapsed houses, there is beautiful scene of rice fields and rolling hills.

Jayapura is the capital of Cigalontang sub district. There are various buildings here: administrator's offices, military headquarters of *Koramil*, police precinct, schools and office buildings. Total population in Jayapura village is 1,233 heads of family, or 3,966 people spread in 8 small villages. The villagers work as chili farmers, farm hands, traders, private and government employees. According to Mr. Hidin (secretary of the village and Al-Hikmah mosque), all villagers are Muslims, and mostly follow the philosophy of NU (Nahdatul Ulama). There are devotees of Persis and Muhammadiyah, but there are not many.

Jayapura's topography is hilly area. This place is very exposed to earthquakes. People state that Cigalontang is a knot in the fault line of all earthquakes in Java Island. Every time there is an earthquake in somewhere else, Cigalontang inhabitants will feel the tremors as big as the epicentrum itself, even if it is located far away, such as in East Java.

When the earthquake occurred in Yogyakarta in 2006, Cigalontang people also felt the similar tremors. When Mt Galunggung erupted in 1986, causing volcanic earthquake, Cigalontang also felt great earthquake. Mt Galunggung's eruption and landslides also threaten Cigalontang.

From all earthquakes that have occurred. There were two earthquakes that made the most damage. One was 6.7 Richter scale earthquakes in September 1979 and an earthquake with 7.3 Richter scale on September 2nd, 2009 at 15.00. They both happened in September. Researchers from earthquake rehabilitation, Bandung Institute of Technology (ITB) in 2009 stated that Cigalontang has 30-year earthquake cycle.

The 1979 earthquake claimed 6 lives, mostly because of severe shock, hit by fallen brick wall, or landslide caused by the earthquake. Material damage was not too much, because the buildings were built mostly by wood.

However, in 2009 earthquake, Jayapura village was devastated. 119 houses were totally destroyed, 240 houses were partly damaged, 77 houses were minimally damaged, 33 public facilities, such as public health center, mosques, offices and schools suffered heavy damages. In 2009 there was no loss of lives, only several villagers hurt from being hit by debris.

This devastating situation made Jayapura village became the main command post in handling post-disaster victims. Government built integrated command post in the front yard of sub district office. Some NGOs built command posts in strategic places, such as front yards, field and dried pool owned by Al-Hikmah mosque.

Tsunami Threatened Bulak Laut Ciamis

One day in the mid year of 2006, this researcher was asked to go to Pangandaran Ciamis. At that time, this researcher was doing some voluntary work and field coordinator of Rebana Indonesia that was still dealing with unfinished tasks mitigating Yogyakarta earthquake. TV and radio news stated that Pangandaran was attacked by earthquake and tsunami that claimed dozens of lives. In September 2009, the same disaster struck again in Pananjung Pangandaran Village, especially Bulak Laut settlement (*dusun*).

Bulak Laut settlement in Pananjung Village, Pangandaran sub district is located in tourist attraction area of Pangandaran Beach. It is located around 100 meters from Pangandaran beach, or Southern Sea in the Indo-Australia plate. Therefore, this location is very susceptible to earthquake and tsunami. According to Mr. Darto Adi (age 52), government has declared this area to be disaster-prone area. It is assumed to have 100-year tsunami cycle. In the 2009 year end work report, Ciamis Regent also reported this disaster threat. (Pikiran Rakyat, 23 December 2009). However, the time gap between two disasters was only about 3 years. Aside from fisherman's village, this place is also full of tourist facilities. Hotels, motels and inns are spread along the beach. In Bulak Laut settlement (neighborhood Unit Number 06), the population is 69 heads of family or 350 lives. They mostly work as fishermen, but some also work as merchants, laborers, and employees in tourist resorts.

The earthquake and tsunami on 17 July 2006 with 7.2 Richter Scale struck heavily on Bulak Laut settlement and Pananjung Village. They became the

areas suffered the most. Some witnesses saw that 15-m tall sea water ascended at around 4 am, directly attacking the village. The tidal surge annihilated houses, people, and everything until 400 meter up to the beach. Many properties were destroyed and many people lost their lives.

Death toll in Bulak Laut settlement (neighborhood Unit Number 06) was 6 people, total 24 in the whole village. Total number of the dead was 68 people. In total sub district area, it was 182 lost lives. (2006 report of Ministry of Public Welfare). After the earthquake, many villagers weren't aware that there would be tsunami.

After seeing tidal wave as high as coconut tree coming towards them, the villagers ran as fast as they could to the South of the village. There was no settlement in this area, only rice fields and coconut plantation. They who ran survived. They, who were left behind or couldn't run, were swept away by the tsunami.

The death toll in 2006 disaster in Bulak Laut didn't get repeated in 2009 in Tasikmalaya. The earthquake only destroyed three houses and several public facilities like mosque. The tsunami didn't ascend to the beach. But in bigger context, the earthquake in Pananjung Village and Pangandaran sub district has affected badly to the settlement areas and people's lives.

Where Cigalontang has long, 30-year severe earthquake cycle, Pananjung Pangandaran has much shorter cycle, only 3 year. It means this area has tremendously high disaster threat.

Earthquake and Tsunami in West Sumatera: Padang City and Padang Pariaman

Sumatera Islands is very close to the threat source of earthquake and tsunami. People still remember clearly the earthquake and tsunami in Aceh and Nias in 2004 and in Mentawai in 2010. Between those two tragedies, several earthquake and tsunami also hit parts of West Sumatera, especially in Padang City and Padang Pariaman.

On March 6, 2007 at 10.49 am, an earthquake with 5.8 Richter Scale occurred and it was felt in Tanah Datar, Solok, Padang City, Padang Pariaman, and Padang Panjang. Disaster Relief Command unit reported that 71 people died and 192 injured, 3,572 houses were damaged, among which 1,048 of them were totally destroyed, 19 government offices, and 20 schools were badly damaged (UN OCHA 2007: 1).

People of Padang City felt the heavy tremors. But the death toll didn't reach dozens. Mr. Asnan (age 36) said that the 2007 earthquake was not as big as in 2009. At that time, only several houses were destroyed. Several

mosques and schools were also damaged, but they were only temporary or auxiliary buildings.

People who got killed mostly were old people who couldn't save themselves running out of their very fragile houses, or people at the market who were stomped to death by panicked people running, trying to save their lives. Other people who were inside their own home could come out to safety easily. Furthermore this earthquake happened during daylight.

The latest earthquake that struck Padang was on Wednesday, September 30 2009, at 5.16 pm. The earthquake, with its 7.6 on Richter Scale, was accompanied by a non threatening tsunami. Disaster Relief Command unit reported that death toll reached 1,195 people, spread in 8 regencies. The highest death toll was in Padang Pariaman with 666 lives and Padang City with 383 lives. Survivors with fatal injuries were 619, and survivors with minor injuries were 1,179. Total houses heavily destroyed were 119,005, and 73,733 at midlevel damage, and 78,802 at minor damage (CBDRM NU 2009:1).

Padang City as provincial capital city which is located at the coastline couldn't avoid tsunami, although at that time the tsunami didn't kill anybody. From the data described by CBDRM NU, most death occurred from being hit by collapsed building post-earthquake.

Collapsed buildings can be seen along the roads of Veteran, Khatib Sulaiman until Pasar Baru. Ambacang Hotel and Gama Study Course building were instantly destroyed at that time. Several mosques and schools were collapsed, some only suffered minor damages. Mosques with minor damages functioned as disaster relief posts, such as Nurul Jami Nurul Iman Mosque, at-Taqwa PP Muhammadiyah Mosque, and Munawaroh Mosque in South Padang City.

Actually the worst part to have been hit was Padang Pariaman regency. Before the tragedy, the population was 387,452. The death toll mentioned above was 666 lives. Most victims were found in Patamuan sub district, sub district V Koto Timur, Sungai Limau sub district, and Koto Dalam sub district. In Koto Dalam Nagari Campago sub district, 80 people died after their houses collapsed.

The earthquake also destroyed houses and public facilities. Grand mosques, Islamic schools (madrasah diniyah), and public schools in Campago were heavily damaged. Disaster Relief Command unit of Padang Pariaman regency (2010:2) reported that at least 4,305 houses suffered great damage, 11,547 houses suffered midlevel damage, 70,988 suffered minor damage. Several public facilities were also destroyed.

People remember there was also an earthquake in 1970s in Padang Pariaman (discussion report on December 16, 2010). At that time, it was similar to Aceh's earthquake at 8.3 Richter Scale.

The earthquake in 1970s didn't have damage as bad as the recent one because at that time, the houses, public facilities, mosques were made by wood, therefore those buildings didn't collapse in an instant. Although it was powerful earthquake, it wasn't accompanied by tsunami. (Interview with H. Zakaria at Baiturrahman Mosque, Jl. Sumatera)

All occurrences above were recorded as collective memory of communities who live in the vicinity of those disaster-prone areas. This might also be recorded as collective memory of all Indonesian people. This reality reminds them that disasters cannot be separated from their lives. It is difficult to try to avoid disasters, because such disasters like earthquakes have characteristics that cannot be detected in a short time.

One of the best ways is that we must "be friendly with natural disasters". Being friendly or Self Conditioning in the space-time-span disaster cycle means that we understand what natural disasters did, is doing, and will do in its process; we prepare the strategies in surviving and recovering from a disaster; we make efforts to prevent and lessen the risks that might come from the disaster.

2. Disaster Articulation

In Islamic perspective, the definition of disaster can be defined from Al Qur'an (Avianto Muhtadi 2011: 1). In Al-Qur'an, all theories, warning signs of forms, scales and types of disasters have actually been thoroughly described, complete with their solutions. The description can be explained explicitly or between the lines. Qur'an summarizes two types of disasters:

First, disasters are merely Allah's intention which cannot be changed and do not have anything to do with the creatures. For example, an earthquake which is caused by the breaking of plates inside the Earth's belly, the melting of mountains in the North pole, the collision of planets in space, etc. Allah SWT said in one *verse*:

"No calamity befalls on the earth or to yourselves but it is described in the Book of Decrees (Lauh Mahfuzh) before We bring it into existence. Verily, that is easy for Allah." (Translated Qur'an Surah al Hadid [57]: 22)

Second, disasters are caused by human involvement. Allah SWT said "And whatever of misfortune befalls upon you, it is because your hands have earned. And He pardons most of human's mistakes."
(Translated Qur'an Surah Ash Shura [42]: 30)

Disasters that are caused by human involvement are detailed in Al Qur'an. Some are physically done by human, for example uncontrolled illegal logging, destruction of the forest, river and lakes to become shallow; Thus floods and landslides would easily happen killing people with whatever religion they have, it doesn't matter whether they are devout Muslims or atheists. When the nature loses its balance, it will speak according to its will. Allah SWT said:

"Evil (sin and disobedience to Allah) has appeared on land and sea because of what men has done to it (by oppression and evil deeds) that He (Allah) may make them taste a part of what which they have done, in order that they may return (by repenting to Allah and begging for His forgiveness)" (Translated Qur'an Surah Ar Ruum [30]: 41)

Then there are also disasters which are caused by human's moral behavior that exceed the boundaries of humanity. As mentioned by Allah's saying in Al Quran:

"When We want to annihilate a country, We command the people who live wealthily in there (to obey Allah) but they commit sins in that country, therefore it is only fair that We execute (Our judgment) then We destroys the country to rubble."
(Translated Qur'an Surah Ar Ruum [30]: 16)

Disaster record described in this research focuses more on the scientific articulation in geology. The causes of earthquakes, tsunamis, landslides, and floods are always connected to the collision of earth's plates, unsteady land condition, river shallowing, and lower position of land in relation to the water. Therefore, disaster is defined formally as a condition which is caused by natural imbalance that results in loss of lives and material (Laws number 24 Year 2007 and Hyogo Framework for Action 2005)

The articulation of disasters and their causes are owned by middle class people who are educated and they prefer to a more scientific concepts and reality of nature. In common people and educated middle class, they now are fed up with the present reality; so then the definition of disaster has changed significantly. They now hold the point of view of cosmology-theology. In other word, this condition is actually a steady point of view, not changing a bit.

It is said to be steady because before the events of disasters become popularized by mass media, common people have already thought that disasters and their causes are within cosmology-theology concepts. In other words, all disasters are challenges from God. In the mean time, educated middle class and some common people have just started thinking

about cosmology-theology concepts in relation to disasters. So this is a leap forward from the positivistic to more sophisticated articulation.

This leap can exist because people are sick watching world problems that never end. However, this articulation has two variants, One, they who really connect between disasters and cosmology-theology concepts, and Two, people who try to combine the definition of disaster in two meanings, namely cosmology-theology and scientifical meanings.

Those two articulations are evident in interview samples in several research locations.

Scientific nature reality group of thinking:

> Earthquakes are caused by instability in the earth's plates. They could break or adjust to each other. When they do it in a large scale, the earthquake will be very high on Richter scale. But if the plates break only slightly, then the tremors will also be small. I can't ever imagine if two plates adjust to each other while breaking in large volume. This collision would create very powerful earthquake and very high tsunami. Now that is a great natural disaster. (Interview with Drs. Endang Mulyana, Tasikmalaya).

Although Endang Mulyana is a religious person, he still holds his belief that disasters, especially earthquakes, are caused by natural occurrence which are changing or adjusting in a period of time. For earthquakes, tsunamis and volcanic eruptions, surely human cannot cause them. They are purely natural causes. Floods and landslide can be caused by human. People might damage the environment or live unhealthily like throwing garbage waste to the river.

This is the point of view from people who articulate disaster into cosmology-theology concepts:

> Cigalontang earthquake was a disaster, which is always spontaneous. Flood and landslide are caused by humans. In my opinion, disasters are the signs that we have committed bad deeds to Allah, His Prophets, and our environment (Encep Wahyudin, policeman, age 53, Jayapura Cigalontang).

In line with the above statement, Ustadz (religious leader) Djadjang gives the detailed definition of disaster according to the theological concept:

> Disasters are punishments for people who break Allah's laws, or tests for people of faith. Tragedy can occur to anyone, religious or not. Disaster can come in any forms, such as earthquake, diseases, poverty, volcanic eruption, or death in the family. Because disasters are given by God, therefore we must pray to God for their prevention. (Ustadz Djadjang M.Z, SP, Head of DKM Al-Hikmah Mosque, Jayapura Cigalontang).

This group from Bandung also gives similar description about definition and logic of disasters:

> Disaster is 1) unexpected occurrence, whether it is in small or big scale; 2) unexpected occurrence that can befall on anybody, individual or society; 3) warning sign from Allah. Meanwhile, a natural disaster is 1) natural phenomenon that is a challenge (tadzkirah) from Allah to his subjects; 2) natural phenomenon that can cause damages; 3) moral disaster (mentioned in Surah Al-Baqarah) and natural disaster (mentioned in Surah Al-Zalzalah); 4) Extra ordinary event that revolutionally changes the ecosystem; 5) natural/physical disaster are more noticeable than moral/non-physical disasters, but actually moral disasters can cause physical disasters. It is an integral process, in which irresponsible human (morally damaged) can destroy the nature (physically damaged) (Summary of discussion in PP Persis, December 4, 2010)

At that time, this researcher gave a response by saying that if the above logic is inverted, meaning that there will be no natural disasters if people can overcome moral disasters. The participants responded back by saying *inshallah* (If God's willing).

> Their arguments: 1) Al Qur'an mentioned that the fall of previous civilization was because the people refused Allah's existence. Doing that would result in disaster; 2) Natural disaster is when humans are not ready with natural phenomenon. If they are ready, it wouldn't be called natural disaster. With this definition, we cannot label all human are morally bankrupt. Do Acehnese have bad morals or are Yogyakartans impenitent about their sins to God? We cannot make this assumption. (There were other statements, which were rather different, but had same conclusion with the said statement above.) Moral and natural disasters can be seen differently, but they cannot be separated. We cannot just see from either God's perspective or scientist's perspective. (Uztadz Drs. Supriatna, M. Yasin, and Kharirullah, participants of PP Persis discussion).

Statements similar to the ones above are uttered by many inhabitants of West Sumatera, especially in Padang City or in Padang Pariaman.

> Disasters are really a test from God. Humans are involved too. For example because they did too many sins. This is inacceptable by scientists, because there is no correlation between sins and disasters. Religiously devout people can also become
> Victims of disasters (Discussion summary in Padang Pariaman).

One interview was different. It came from a disaster relief volunteer and it has scientific concept, rather than cosmology-theology concept. This thought was a leap, and the interviewee came from educated middle class.

> Many Padangnese see disasters differently. Some people defined it as a sign. Some say it's a test from God. Some people said it's a tragedy which can happen to any man from any religion. God gives us a tragedy, that thought is also acceptable. God may give it as a sign so that people are aware of His existence. Some say it's a test, the stronger our faith is, the better public planning is. In Padang recently, the city major made a program to give clothes to needy people, also an obligatory Qur'an readings for graduates from elementary schools. Children should be able to read Asma'ul Husna. They are all good deeds. So disasters are test. Tragedy is caused more by human involvement. (interview with Drs. Zainal MA, Head III of mosque manager, Jami Nurul Iman Mosque, West Sumatera Province)

From the interviews in two different provinces, it is clear that people are still strongly articulating disasters with cosmology-theology concept. The logic in it is that human only rely on their fates (deterministic, fatalistic) and disasters are completely God's will. Human just have to accept all results from the disaster. This conception was also believed by Muslim scientists a long time ago. Imam Ibnul Qoyyim in his book *Al-Jawab Al-Kafy* stated, "And sometimes Allah shakes the earth with great tremors, inflicting fear and submission, feelings of regret and obeys to Allah, wanting to leave the sins and human mistakes." In fact, among Salafs, if there was an earthquake, they would say, "Actually God is scolding you." (Junaedi in www.kemenag.co.id). Although it is admitted that some disasters are caused by humans, but only God can control when a disaster will occur.

There is a worry that people ignore the concept of natural imbalance as the causes of disasters. Reality of nature is ignored, everything is considered fate. It is as if God was the cause of disasters, and humans have to blindly accept His anger. This was evident in Mt. Merapi's eruption in 2010, where some people refused to be evacuated.

Therefore, disaster articulation, which was mentioned by Mr. Endang above, can be caused by his job as disaster relief personnel. Scientific approach can be applied if the emergency operation is done clearly,

effectively and directly. It would be fatal just to accept the definition of disaster from cosmology-theology concept, because people would just be helplessly submitted to their fate. This could obstruct emergency disaster relief in disaster-prone areas.

One example is when Mt. Merapi erupted in Yogyakarta. When the emergency response activists tried to describe the scientific approach about geology and volcanology, led by Surono (Head of Center of Vulcanology and Geology Disaster Mitigation, Geological Division, Ministry of ESDM), they faced directly the legendary elderly Mbah Maridjan (spiritual guardian of Mt. Merapi) with his cosmology-theology concepts.

For Mbah Maridjan, Mt Merapi is a creature that can be made friendly. *Wedus gembel* (the hot cloud) is Mt Merapi's anger that can be "tamed" by maintaining the balance of its "skin" (forest and its surrounding environment). Mbah Maridjan had a job to befriend to Mt. Merapi, and to keep its balance. (This researcher heard directly from Maridjan in his house when the researcher became a volunteer for Indonesian Red Cross during the Mt Merapi's eruption and forest fire in 2002)

In this definition, Mbah Maridjan was believed to have traditional spiritual power to keep the community out of danger. Unfortunately, the cosmology-theology concept which was followed by the community in the vicinity of that area resulted in fatal ending. Evacuation of several families when Mt. Merapi erupted in 2010 failed to save some lives.

If the event above is lightly understood, there would be an assumption that cosmology-theology concept is the most correct one. It can reduce the capability of local wisdom in relieving disasters. However, people's view about disasters still has to be listened, because there might be something that cannot be approached by scientific knowledge.

For example when Mt. Merapi was about to erupt, many people complained that Mbah Maridjan was now busier making TV commercials rather than doing his job in maintaining Mt. Merapi. This suggests that Mbah Maridjan had been further away from the mountain. Modern needs eradicated Mbah Maridjan's spiritual power, so that he could no longer communicate with Mt. Merapi and its forest. This event shows that the green forest around Mt. Merapi must be maintained, because it can possibly hold the hurling attack of hot cloud *wedus gembel.*

The strong belief of cosmology-theology concept is a heavy obstacle for the field efforts to make people aware of the disaster. This belief makes people ignore the possible cause of the disaster, and they don't try to avoid it. On

the other hand, it might illuminate mosques as the main approach in making people aware of the disaster and in relieving the effects of disaster.

Eventually, the best approach is to use mosques, the house of God that creates the disaster, as the prevention for the disaster and as the main consolation in the aftermath. This kind of view is after all dominant in many societies in Indonesia, especially in the two provinces which are known to be the biggest bases of traditional Muslim societies.

3. Disaster Risk Reduction in Islam

Based on the history described in Al Qur'an (Avianto Muhtadi, 2011), there are several examples how the community in the past dealt with relieving a disaster. For example, Prophet Noah was commanded to build a great ark and fill it with animals that can be saved (Hud [11]: 37, al Mu'minun [23]: 27). Prophet Luth was commanded to fled out of his home town when lava was about to hit his clan. (Hud [11]: 81, al Hijr [15]: 65), Prophet Yusuf asked to expand wheat crops for 7 years to prepare for long draught (starvation disaster) from bad weather (extreme climate) (Yusuf [12]: 47).

In Islam, disaster mitigation is necessary to improve people's awareness about the causes, symptoms, and the prevention to lessen the similar tragedy risk *(la yuldaghu al-mu'min marrotaini fi juhrin wahid. Al-habit)* by a) Appreciating local wisdom, traditions, and culture in dealing with any kind of disaster, to avoid psychological conflict within community, because people's behavior and attitude are always affected by belief, experience, and knowledge (*al-'aadah muhak- kamah),* and b) Building patience and hope to survive and get back on our feet, and always ready to do self-introspection. Men of faith should not lose hope (Yusuf [12]:87)

Masjid (Mosque)

The word "*masjid"* (mosque) is repeated 28 times in Al-Quran. The language root of *masjid* is *sajada/sujud* (bow from kneeling position), meaning putting the forehead, both hands, knees and feet to the earth. This is the most physical form of the definition above. That's why a place that is designated to do *shalat* (prayer) is called *masjid*, meaning a place to do *sujud*.

In daily definition, a mosque is a place to do *shalat* (ritual prayer) for Muslims. However, because the root word contains meaning of obedience, the essence of a mosque is a place to do any activities that are about being obedient to Allah. Prophet Muhammad SAW said: "It has been given to me (and my people) the earth as *masjid* and as self purification (Hadits narrated by Bukhari and Muslim through Jabir bin Abdullah)." In relation to this earth, a mosque doesn't only mean a place to do *shalat, but also* a place to do any activities that are about being obedient to Allah SWT.

Sujud and the Function of Mosque

Surah An-Nur [24]: 36-37 mentioned the function of a mosque: "In houses (mosques) in which Allah has ordered to be raised. In them His name is remembered. Therein glorify Him in the mornings and in the afternoons and in the evenings. Men whom neither trade or sale diverts from Remembrance of Allah, nor from performing *shalat*, nor from giving the *Zakat*, They fear the Day when heart and eyes will be overturned." (Quran Surah An-Nur [24]: 36-37)

Mosques during the time of Prophet Muhammad SAW

When Prophet Muhammad conducted exodus (*hijrah*) from Mekkah to Madinah, the first step that he did was to build a small mosque. The floor was soil and the roof was leaves from date trees. From that place, he then built a grand mosque and a new world, so that the original place really became Madinah, just like its name. Its literal meaning is a place of civilization. At least, this is the place where a new civilization was born.

The first mosque built by Prophet Muhammad SAW was Quba mosque, followed by Nabawi Mosque in Madinah. Nabawi Mosque gave birth to various functions of a mosque (10 roles by historical accounts). They are a) a place to worship Allah (*shalat, Dzikir*); b) Consultation and communication center for economy-social-culture problems; c) Education center; d) Center to give donation to the needy; e) military defense training center, with war equipment f) hospital for war victims; g) Conflict settlement court; h) Hall to welcome important guests; i) Prison; j) Information center to defend religion.

Government administration was manifested inside the mosque, within the state leaders who became *imam/khatib* (prayer leader) or in the rooms of the mosque that were used as administration or syura (discussions).

Mosque can also function as a tool of preventive action (*Shaddud Dzari'ah*) to be ready in anticipating threats to *ummah*(believers), whether it is a disease, natural disaster, etc. Mosque can also function to improve *ummat*'s capability to handle threats.

In a congress about mosques in Mekkah in 1975 (*Muktamar Risalatul Masjid*), an agreement was reached that a mosque can be called "play a good role" if it has proper rooms and equipment for: a) doing shalat in proper and sanitary rooms; b) special rooms for women so that they can freely move without mixing with men; c) room for Family welfare education; d) room for meeting and library; e) a clinic, and a room for treating dead bodies (bathing and shrouding); f) rooms for recreation and sports for teenagers. This shows the wide definition of a mosque as a place for worship and education.

4. Social System and Foreign Involvement

Explanation about disaster articulation above has at least described some points of views within communities. The world view *(weltanschauung*) is inherent in a community social system that has been known and passed to generations. As a concept, world view is a system of values, attitude, behavior, and belief that guide a particular community in living their lives.

The aspects of world view, other than values, attitude, behavior, and belief, is knowledge (cognitive system) and action system. Essentially, all those aspects contain dimensions of a) reward level, b) convictions, c) teachings and rituals, d) science and intellectuality, and e) implementation, experience, and consequences. These dimensions are related causalistically and they affect the community's behaviors.

In parallel with Robert Redfield's opinion (1956:27), a study about world view in agriculture society, for example, is necessary. The ideological nature of world view really influences people to act and respond to the changes and development in area around them. It is the essence of their culture. That's why world view aspect cannot be separated from this study.

As part of social system, world view is the main part of its formation. What is called "culture" is actually the world view and social system. Especially if culture is defined as multidimensional construction, consisting of race, religion, social and natural environment. The process of varied understanding of something can be characterized in the integration of various cultures owned by each member of the community.

With world view, community social system will take place as unwritten agreement that is implemented communally. Social system here is defined as all patterned behavioral activities that become a culture in human interaction within a community Parson (1951:16-18). In this study, it is impossible to explore all existing activities and dimensions. Thus, the focus will be more to aspects related to: 1) community building, 2) social work culture, 3) mosque function mechanism, 4) awareness and participation in mitigating disasters.

This study has chosen five locations, each which has unique characteristics. They are: 1) morphologically (regional expansion), as in cities and villages being mapped and having peripherals borders; 2) ethnically, as in Sundanese, Javanese, and Minang people; 3) economically, as in traders, farmers, and fishermen; 4) religiously, as in religious organizations as the actuator of emergency response in that area.

Characteristics of urban communities can be seen in regional samples of Bandung and Padang city, while characteristics of rural communities can

be seen in Cigalontang, Bulak Laut Pananjung, and Toboh Campago Kota Dalam, also in border area in Cienteung.

Community Building and Ethos

Urban community, after many researches, show that it is rational, practical, structurized, economical, and individualistic. Although that evaluation feels subjective, at least it gives some perimeters that can be tested in the field. Some of the characteristics were really felt during the discussion in Bandung. The participants often asked about the follow-up of this discussion for them. It was a sign of rational argumentation, economic interest, and calculative attitude.

Inquiries about what kind of follow-up from a discussion were never seen in discussions and interviews in the two sample villages. Most of respondents gave their information sincerely. They seemed to be willing to help the researchers. All activities were done well without any irrelevant demands.

Urban characteristics are also reflected in the social interaction. The social network that they build refers to structural functional, in which someone may acquaint someone else if they have relationships in working, economy, or other interests. This character also exists in the mosque management. The bond among the administrators and the congregation has never been built like a family or colleague, but more to the functionality. When an administrator finished doing *imam* duty, he retreats himself to the next room, *takmir* room.

Besides, most mosques in urban areas, such as PP Persis Bandung Mosque and Nurul Iman Mosque in Padang, don't have administrators who come from local communities. Those mosques are managed in centralized way, with decision letters from authoritative figures, whether in organizational or government structures. Mosque maintenance is done by workers, hired by the management, either from the donation *infaq* box or subsidy from the organization and government.

In contrast, villagers in Jayapura Cigalontang, Bulak Laut and Campago lead a life in simple, uncomplicated, collegial way. Redfield (1952) stated that these characteristics are really reflected in their daily life.

Their houses generally utilize inherited lands from their parents. Jayapura Village was built during forest clearing by their ancestors. A family that is considered first generation is the Abdurrahman family. From this family, hundreds of offspring's spread until Cisayong region. After hundreds of years, this settlement changed into a village and was recognized formally. In 1970s, the village became the capital of sub district.

Since this village was built upon family network, the villagers prefer to live next to their relatives, the reason being it is easier to ask for help if needed. This make Jayapura, as well as Pananjung village in Pangandaran, is a crowded settlement area, just like two cities mentioned before. Actually in a closer look, the lands in those two villages are still spacious and inexpensive (according to them). The dense population might be the cause why there were many fatal damages to the buildings and loss of lives.

As Jayapura Village was built after forest clearing, Pananjung Village was built when Sundanese fishermen needed resting place after fishing along the coast of Southern sea of West Java. They chose an area protected by Pangandaran forest.[5] Besides being safe from ocean waves, there were also plenty of fish there. (Interview with Juhri, age 49, in Bulak laut)

Gradually this place became new settlement, then formally renamed to Pananjung Village. According to the elderly, there is a cape and sacred objects there. Pananjung means *pangnanjung-nanjungna* (most fertile and prosperous). The sacred objects are assumed to be the relics of a kingdom capital, at similar age to Galuh Pangauban Kingdom which was centered in Putrapinggan around 16th century A.D. This kingdom was destroyed by pirate attacks.

These places where the sacred objects were found are often visited by local people and some visitors. They allegedly come to look for *pesugihan* (method of getting rich by use of supernatural objects). Villagers come to that place praying for safety during fishing. This shows that Pananjung community still believes in traditional beliefs.

Unlike those two villages mentioned above, Toboh Campago in Kota Dalam, Padang Pariaman, was built by the gathering of tribes in Minang region. Those tribes were Mandayuin, Bang, Minangko, Piliang, and Kleto.

In administration context, Toboh Campago cannot be called a village. It is called *nagari*, although this is considered damaging local communities. Interview with Walikorong citizen prove that statement.

[5] Pangandaran is originally derived from two words *pangan* and *daran*; *pangan* means food and and *daran* means visitors. So Pangandaran means the source of food for visitors

> Changing from village to *nagari* is really damaging. It was changed into nagari in 1980s. Now there are no more offices. Many villages have been combined so Koto Dalam sub district became a nagari. There were 5 villages, changed into 2 nagaris, although functionally, nagari is similar to a village. Much money from the government lost its way to here due to the change, making Walikorong doesn't have office, only Walinagari office. Campago nagari has 12 korong, while the mountain area has 16 *korong* (small area). So Kota Dalam sub district has 28 korong. The biggest in Campago nagari with 5,000 populations. (Interview with Lukman, Walikorong Toboh, Campago, 17 December 2010).

Other than difference in administrative structure, in which walikorong and walinagari are considered the official government employees, this area has other authority figures that are not employed by government. They are called Raja (kings). But they are actually people who were assigned by Colonial Dutch to take care of local community.

One effect of this difference is that the land in nagari cannot be sold. All lands belong to Raja. Raja is entitled to sell or give away for free to the community. Therefore, in here there is no term donated land (*wakaf*) even for mosque or educational facilities.

Because it is a given land from Raja, then the settlement formation is also up to the Rajas. They will try to develop the lands to be prosperous. Unfortunately the land ownership is still unclear, whether it belongs to the land cultivator or the Raja. Generally the given land is bigger than a house. That's why every house in Campago has front and side yards to be used for planting coconut trees and other fruits.

Economy

The average income of people in the last three areas is at low level. They usually work as farmers, fishermen, traders, and laborers. Even with low income, they live their lives without burden. They believe their fate and living are already predesignated by God. This attitude doesn't make them lazy to work.

In a research of M. Alie Humaedi in Rembang (2010), the farmers are very hardworking, and have strong tendency to diversify their sources of income while waiting the harvest or planting season. The farmers in Jayapura and Campago Padang don't rely only on farming. They spend the days by breeding fishes, livestock, trading, and being laborer.

Although a bit different from people in Cigalontang and Campago Koto Dalam, the community in Pananjung Pangandaran is still leading a very simple life. They rely on sea for their economy by being fishermen, and

leasing fishing equipment and guiding tourists for recreation. Their trading activities are mostly related to souvenirs from the ocean, such as decorative shells, grilled sea fish, etc.

Social Work

Two villages of Jayapura and Bulak Laut are very strong in mutual assistance. They divide the mutual weeks schedule for building public facilities (such as PNPM Mandiri program) or work together in building place of worship or helping their kin. So are people in Campago Padang Pariaman. Even if there are problems, people generally are still willing to do social work, including disaster mitigation that is centralized in the mosque.

Disaster Emergency Responder Entering Social System

Social system in those 5 communities becomes the basis of values, world views and behavior of the people. Their loyalty to their community is reflected in their willingness to participate on traditional social ceremonies, mutual cooperation, and more importantly, during disaster mitigation when everybody feels desperate.

If disaster emergency responder from outside village can stimulate the existing social system to raise public awareness and participation in disaster mitigation, then all programs in disaster management cycle will work. Some findings show there are actuators who are successful; in doing just that, for example in Jayapura Cigalontang Village.

These activists could encourage community participation (although there was resistance at first) and made them realize about the importance of mutual work in handling their problems. People in Cigalontang have already had strong social bonds, such as family network, or *tarekat* network that can be empowered anytime and anywhere.

5. Mosque Quantification Qualification: Measuring capability

Mosque is the only huge socio-religious institution that very rarely gets helping fund from the government. In 2010, there were at least 640,000 mosques and *mushalla* (small house/place used to perform prayers) in Indonesia (DMI 2010) This number exceeded any other social institutions and organizations with approaches of politics, and economy such as market. Mosques with the existing system, can independently work themselves to be an important part in the lives of the community

In reality, mosques can be divided into three categories. First, community mosques are generally built and managed independently by the community. In the research, al-Hikmah Mosque in Jayapura Village, Baiturrahim Mosque in Bulak Laut, at-Taqwa Mosque in Cienteung, and

Grand Mosque Toboh Campago in Padang Pariaman can be categorized as community mosques.

Second, organization mosques are built and managed based on the policy of particular religious organization, such as NU, Muhammadiyah, Persis, etc. The mosque administrators are determined by the letter of decision from the organization. Generally, the symbol of the organization is attached clearly. Even the name of the mosque uses the name of the founding organization.

An example is PP Persis mosque on Jalan Perintis Kemerdekaan. This mosque is an effort of Persis organization. Other than being a place of worship for general public, this mosque is also used for religious activities such as Quran recital, trainings and educations of library, cooperative, mosque management, Islamic youth, etc, guidance for Hajj in KBIH organization or its wings. The place is also used for big occasions, such as command post for disaster mitigation.

Third, government mosque. The construction, committee, and administration are based on Decision Letter according to local authorities. There are three kinds of government mosques. Principle mosque in regency, Principle mosque in province, such as Nurul Iman Mosque in Padang City, and national mosque in the country's capital city, which is Istiqlal. All government mosques become city symbols and public space which can be used by anybody and any religious organization.

The kind of mosque that is the most qualified to be potential resource in mitigating disasters is the community mosques. Here, the mosque goers are clearly from community members, and the administrators' roles and social bonds are also clear. The roles of administrators (*takmir*) become very important.

According to Geertz's typology (1960), these takmir probably belong to the category *santri* (student of Islam). *Takmir*'s status is not political or economic, but it is important to protect the mosque from misleading and infidel religious concepts, from political parties that try to make the mosque as their basis of movement, and to protect the congregation from indoctrination from particular organization, and to prosper the mosque for the benefit of surrounding community (Humaedi 2009).

In the latter function of a mosque, there is a potential that a mosque can be developed into an equipment and mechanism in disaster mitigation, either as a provider of rooms or facilities, or as actuators and handling the victims, before or after the disaster.

Such statement is not general, because the capability and intention to do that is really up to the social community system, represented in the mosque management. The social system is usually reflected in the world view of the mosque administrators.

To deliver the decision, they can have discussion with the congregation. There would be serious debate about the role of the mosque itself, whether it should be only a place of worship, or also a center of disaster mitigation.

The debate would involve the definition of "masjid" (mosque) which is derived from *sajada-yasjudu-sujud,* meaning obedient, faithful, and bowing with total admiration and *ta'zhim*. Technically, *sujud* is bowing from kneeling position, putting forehead, both hands, both knees and feet to the ground. Semantically, *masjid* means a place for *sujud* or taking prayer (*shalat*). This is according to a Hadits from Prophet Muhammad SAW "Wherever you are, when it is time to take a prayer, then you do *shalat*, because that place is also a *masjid*." (Hadits narrated by Muslim)

Besides the semantic meaning, a mosque also has *syara'* meaning, which is that a mosque is a building for Muslims to take a prayer together, Because the root word means obedient and faithful, so the essence of a mosque is a place to do any activities about being obedient to Allah SWT. Based on this definition, all activities must be supported by building physicality, as stated by the conference of mosques, *Muktamar Risalah al-Masjid* in Mekkah, 1975 (Bulletin Mimbar Jumat 2008:3)

Similar to a community, a mosque also has social system and structure. Inside a mosque, there are rooms and facilities, where individuals can meet and fulfill physical and psychological needs. Inside a mosque, there are ritual, socio-culture, and economic activities. Inside a mosque, there are *takmir* apparatus to develop this socio-religious institution. Inside a mosque, there are norms that give signs to each individual in playing a role and cooperating in various fields.

The implementation of social system and structure indicates that a mosque can function well and it is in prosperous condition. A mosque must have proper facilities, such as rooms and equipment below:

1) Room to perform prayer in proper and sanitary rooms;
2) Special room for women where they can freely move without mixing with men in the rooms for prayer or reciting Quran;
3) Meeting room;
4) Special room for treating dead bodies (bathing and shrouding);

5) Front yard as a reserve place for extension of congregation area, place for playing and exercising as well as TPA children' as the mosque's auxiliary business;
6) Other supporting facilities.

All investigated mosques have most of those facilities, but with various dimensions. Nurul Iman Mosque in Padang and PP Persis Mosque have more facilities than the others. At-Taqwa Cienteung Mosque has two floors, but has the smallest measurement in facilities. Al-Hikmah Jayapura, Baiturrahim Pananjung, and Toboh are community mosques that have more spacious facilities. However, some of them do not have good sanitation quality.

Nurul Iman Padang: Government mosque

Nurul Iman Mosque used to be known as Djamiek Nurul Aman Padang Mosque. It was built on September 26, 1958 in the land belongs to provincial government. After going through many obstacles in long period, it changed its name into Nurul Iman Mosque based on the Letter of Decision from West Sumatera Governor Number 025/GSB/66 dated 10 March 1996. The decision also stated that Nurul Iman Mosque is the Grand Mosque of West Sumatera Province. It means, the management is wholly funded by the government, and its administrators would be promoted based on Letter of Decisions from Governor and from Regional Office of Ministry of Religious Affair. In 1998, this mosque was renovated by provincial government. After the earthquake in 2007, it got renovated again with fund from central government as big as Rp 12,915,611,000. This two-story building is located in downtown, near PP Muhammadiyah Mosque, about 200 meter, and near Istiqamah Mosque about 600 meter. First floor is used for offices of MUI, BAZ, BKMT, TPA and other public facilities.

This mosque has 1.18 hectare of land. The 2nd floor's space of 2,427 square meters is used for shalat and Quran recital. The 1st floor's space of 2,674 square meters is used for MUI, BAZ/LAZ offices, Quran recital for kids, hall room, etc. This mosque has spacious *wudhu* place and bathroom facilities, *Raudhatul Athfal,* security post, and very big front yard (3,940 square meters) the area and facilities of this mosque are very convenient for social activities, including disaster mitigation.

PP Persis Mosque: Organization Mosque

Similar to Nurul Iman mosque is PP Persis Mosque. It is located downtown so people have no problem accessing it. This place is very crowded on Friday, because many employees of surrounding offices such as banks, municipalities, hotels, restaurants, and others prefer this place to do Friday prayer. The distance from this mosque to another mosque is 2 kilometer. It makes this mosque very strategic for religious activities as well as

collecting fund *infak* and *sadaqah* for the mosque's needs or for spontaneous events such as donation for disasters.

This mosque actually has proper rooms and facilities, but it doesn't have rooms as big as in Nurul Iman Mosque and it has smaller front yard. This makes this mosque difficult to use for activities that involve a lot of people. As an organization mosque, it is also difficult to differentiate which ones are the mosque's activities, and which ones are organizational activities, because both utilize the existing rooms and facilities. The administrators also do both kinds of activities.

It seems that this mosque have very limited capability in reaching public widely. It can only coordinate the participation of organizational network members to do activities that were trained before and approved by the management of the organization.

At-Taqwa Cienteung Mosque

In Cienteung village, exactly at Community Unit (RW) 20, there are two mosques, At-taqwa and Persis. At-taqwa was built by a native named Mbah Hili. The building of the mosque was at first 4 x 4 meter. Because many felt it was inadequate, this mosque was renovated and donated to the community.

People then built this mosque with two floors. Because it is self funding, every year people have to make an addition. In 2010, the mosque finally became 6 x 16 square meters. However, the mosque still doesn't have enough proper facilities, especially front yard and sanitary rooms.

At-taqwa Mosque was totally built and managed by community. Development and operational cost for Mosque Welfare Board (DKM) is received by people's *infak*. Fortunately the infak is big enough, because the congregation of At-taqwa is big. As mentioned above, Cienteung settlement consists of 400 houses.

If every village member of just about 300 families goes to Cienteung mosque, the congregation will extend to outside the building. There are about 400 – 500 people in every Friday *shalat*, with infak received at about Rp 700,000 until Rp 1,000,000. This mosque is run by seven DKM administrators, with Mr. Tatang as the chairman.[6]

[6]People in Cienteung are 90% hold principles of NU (Nahdatul Ulama). The rest are members of Persis organization and they go to Persis mosque in Cienteung. Persis mosque was funded by Kuwait. The head of DKM is Ustadz Totong. At the moment, Persis mosque cannot be used for religious and social activities because it was still drown in the flood. Therefore, all congregation from Persis and Muhammadiyah are doing their activities in At-Taqwa. (interview with Ustadz Tatang, chairman of At-taqwa's administrators)

Al-Hikmah Mosque Jayapura, Cigalontang
Village Jayapura in Cigalontang has two mosques, Al-Hikmah and Al-Ikhlas. During the earthquake in 2009, both suffered heavy damages, and ITB (Bandung Institute of Technology) put red labels on them. Al-Hikmah still can be used for a place of worship (s-time-a day *shalat*), tarawih prayer, Friday prayer, Idul Fitri prayer, and others. Then, al-Hikmah was rebuilt by the fund collected from the readers of *Pikiran Rakyat* daily, and Al-Ikhlas was rebuilt from donation from the major of South Jakarta.

Al-Hikmah was originally built in 1970 by Haji Harmain and Haji Abdullah Mahbub, who are alumni of Pesantren (Islamic boarding school) Suralaya. In 1986, this mosque was permanently built using self funding by the community.

Baiturrahim Bulak Laut Mosque
Baiturrahim Mosque used to be named Al-Amin Mosque (1965-1994), built on a donated (*wakaf*) land by someone from Bandung. From 1997 to 2006, before the tsunami, this mosque changed its name to Baiturrahim. When earthquake and tsunami struck on 17 July 2006, this mosque was destroyed, and then it was rebuilt by the Foundation of Istiqamah Bandung and Sunda Kelapa Jakarta Foundation with donation of Rp 190 million.

Baiturrahim Mosque now has stronger structure than the previous state. Steel frames look solid on each pillar. And the design is also qualified to improve its functions. The front yard and sanitary facility has improved and expanded. During disaster, this mosque can be functioned as public kitchen.

Baiturrahim is not the only mosque in Pananjung Village. Government built Al-Ikhlas for place of worship in Neighborhood Units (RT) 1 to 4. The development of this mosque was a bit later than Baiturrahim. Ciamis regent felt that Al-Ikhlas must be built because people's capability post-disaster wasn't enough to build it. Before it was finished, nearly all social and religious activities were done in Baiturrahim mosque.

Grand Mosque Toboh Koto Dalam
The mosque and front yard as wide as 1,300 meters was built on a land owned by Raja, the local noble families. This mosque is qualified from all requirements stipulated by Mosque Conference in Mekkah 1975. The main building for shalat is very spacious for many people.

Bathroom and sanitary facilities are many, but because they are poorly maintained, they become in improper condition. The front yard, which once was used as public kitchen, is very spacious and strategic to be used for the community's activities or any public interests. Several supporting infrastructure such as PAUD and *Madrasah Diniyah* (Islamic elementary school) have been built to support this mosque's activities. Toboh mosque is actually local grand mosque whose congregation consists of at least 10 *korong*s (small areas in Padang language) or 2,000 people.

It can be concluded from six cases of mosques in this research, that for Indonesians, a mosque is not only a place of worship, but also a center of all activities, communication, and mass concentration in social activities that would benefit to all individuals in the future.

In quantity, the mosques are powerful enough to be the resource for societies, while the mosque's qualities are potential to be developed more than just a role in *mahdah* religious rituals.

فِي بُيُوتٍ أَذِنَ اللّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ ﴿٣٦﴾

رِجَالٌ لاَّ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَن ذِكْرِ اللّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاء الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ ﴿٣٧﴾

(QS. an Nur [24] : 36-37)

"In mosques in which Allah has ordered to be raised,
in them His name is remembered.

Therein glorify Him in the mornings and in the afternoons and in the evenings. Men whom neither trade or sale divert from Remembrance of Allah, nor from performing shalat, nor from giving the Zakat, They fear the Day when heart and eyes will be overturned."

(QS. an Nur [24] : 36-37)

CHAPTER II
Reaching the Mosque's Roles

1. Initial ideas and tactical Steps to function a mosque

In various disasters, whether it is earthquakes, tsunamis, floods, landslides, or volcanic eruptions, we can see from TV people evacuate themselves to many places. One place that becomes a destination is a mosque. For example during Aceh tsunami, Metro TV broadcast scene of people tried to save their lives by entering Grand Mosque Baiturrahman in downtown. Some people even tried to climb the mosque's dome. Azman's book (2005) also described in details about the role of Baiturrahman during and post-tsunami.

Such event was repeated in Yogyakarta earthquake, On 27 May 2006, this researcher saw himself how people of the village Mulyadadi Bambanglipuro Bantul made Al-Furqan Mosque as the place for treating the victims, taking care of deceased bodies, and refuge center for those who lost their homes on May 26, 2006.

Several days later, common kitchen were set up in the mosque's front yard. At that time, help hadn't arrived yet from volunteers or emergency disaster activists and actuators, national or international, whether it was basic foods, tents, or medicines. Everything was still done by the community.

This researcher observed those two disasters. One on media, the other one was directly involved in the location. A question arose. Is it true that the mosque has the role of mitigating disaster? Perhaps for someone who didn't directly see the situation, the question about such role is just a pressureption from people's anxiety. But without long argument that assumption can be denied when several sampled mosques also did this role.

In Chapter II, six selected mosques were described to implement the above role. Each mosque with its characteristics directly involved in the mechanism of disaster mitigation. Although the role looked spontaneous, still there was a mechanism. It is natural to have questions arose, because the mosque which was chosen are the mosque which played that role during the disaster.

This kind of question is similar to the assumption above that can be denied, which is that in one area of disaster (for example at a village), not all mosque or mushalla are capable in doing that role. There is mechanism or management which is formulated by the community to concentrate how to mitigate disaster in certain points. Initially it looks spontaneous, and then

the role is implemented with full coordination from all community groups, including the involvement of emergency response actors from outside of the community.

It is interesting to notice that a spontaneous thing is always encouraged by a pragmatic desire, for example "survive to live, survive to eat and to gather together". The victims are not alone in dealing with those. Spontaneity is often assumed to be irrational, but more to a desire from sub consciousness, which is formed from people's world view and system which are implemented and accepted continuously.

In this definition, cosmology-theology concept about disaster has guided them that the best place to protect themselves is in the mosque. This concept believes that disaster is all from God's will, even if there is human involvement at some points. Therefore, to avoid themselves from calamity or God's tests, one way is to make them closer to God, like going to the mosque or doing some ritual practices.

A mosque is baitullah (house of Allah), so in their view, Allah must take care of whoever inside the holy place. This conception is reflected in this interview:

> Whatever condition the disaster is in, I will run to the mosque, because in here I feel safe from God's wrath. Or if I have to die, I'd feel better because I die in the mosque. (interview with Mr. Suyadi, Jayapura Cigalontang, 8 December 2010).

Interview with the ladies from *majelis taklim* assembly in Bulak Laut mosque was also interesting:

> We mostly ran to the mosque, because in here we realized that this is a test from God. If the mosque is destroyed too, it means that human's actions were so wayward, so that God destroyed His own house. With this mosque we were brought into God's mercy. We hope that we will be saved from the test, and were brought back to prosperous situation (Mrs. H. Komariyah, chairman of *taklim* assembly, her statement has been agreed by all participants.)

In normative value, such conception probably comes from their devotion to the religious teaching of Al-Qur'an and hadits. For example, at-Taubah verse18 and Prophet Muhammad's hadith about guarantee for people to have protection from Allah.

> "The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform shalat, and give Zakat and fear none but Allah. It is they who are on true guidance. (Qur'an, surah at-Taubah [9]: 18).

Prophet's hadits which was narrated by Bukhari also mentions:

> "There are 7 groups of men who will be granted Allah's protection on the day when there is no protection but Allah's: (i) Fair leader who guard and fulfill the rights of his people; (ii) a person who is devoted to worship Allah; (iii) a person whose heart is always close to the mosque (Allah and congregation) as the center of devotion and piety....and others" (Hadits narrated by Bukhari)

A mosque in its capacity plays important role as protection during disaster situation, whether in spontaneous or organized action. The question, is something spontaneous always based on that initial idea that a mosque is always a good place to protect victims? The previous writing mentioned that spontaneity comes from world view and social system which are formed continuously in the environment. This character also differentiates a mosque from other resources which usually only implement the minimum standard disaster mitigation project sphere based on the Humanity Charter.

It means, the idea of running to the mosque to survive there post-disaster comes simultaneously to the mind of most members of community at that time. This initial idea has a nature of "individual need and desire" which then looks like "communal desire" when everybody has the same idea on how to survive. The similar idea can arise simultaneously because they are raised with the same world view and social system, just like daily life in the community (Sheldon 1988).

Strangely, people who dash into the mosque after having that initial idea are sometimes they who rarely go to the mosque. In the language of Clifford Geertz, they may come from the "*abangan and priyayi"* (secular and noble). There are two reasons why they do that.

First, people generally do this based on sporadical awareness to justify the cosmology-theology concept about disaster is correct. Their sub consciousness pushes an idea that they have to repent so that disaster will not happen again and bring calamity to them and other people.

> I once asked *tukang ojek* (motorcycle transporter), who was the first man to go to the mosque when the earthquake struck? He said that the person was a *bank titil* (loan shark), who gave credits to people with interest rate of 30-50%. He handed out coupons of Rp 5,000 to Rp 20,000 depending on the amount of credit. When the disaster came, he was eating noodle at the side of the street (about 300 meter distance from interviewee). He then ran directly toward the mosque. Although the front part of the mosque was collapsed, he still entered it and did *sujud* in that part. 2 hours later his family came to him, and they preferred staying around the mosque. He said he felt secured there. (Interview with Mr. Yakub, entrepreneur, in front of Al-Hikmah Mosque, December 2010)

Second, common people went to the mosque to survive, gather with other people, to join the social activity. They think, although they rarely go to the mosque, it doesn't mean they are separated from other members of the community. Generally these people will be field workers if some public figures announce the initial idea of coordination later.

> "I'm just an ordinary man. I occasionally go to the mosque, at least for Friday *shalat.* But during the earthquake, I ran to the mosque. It must be safe in there. There's no chance that Allah would endanger people in His house. I also saw on TV that people would gather in the mosque to eat and plan what to do aftermath. Yes, I would do what I'm told to do by them." (Interview with Kamdun, Bulak Laut)

Ustadz Jajang (religious leader) in Cienteung (Interview in Cienteung, December 2010) also confirmed this second reason. Some people came very rarely to the mosque, but when the flood rushed, they were the first to come to the mosque.

> I was surprised when I was moving the mosque's furniture because the flood was coming in. I saw some people and families took refuge here. They stayed in the 2nd floor terrace. They said their houses were flooded, so they had to evacuate. They chose to be here because every time there was a flood, people would come here and the mosque would give food for refugees. Strangely, every man from those families was very helpful in cleaning the mosque, and preventing the flood coming to strategic places. It was very helpful of them.

The explanation above is more to personal level, which is just to survive oneself and his family from death and starvation, to find shelter, information, and to avoid alienation from other members of the community. The victims think the mosque can provide minimal basic needs, because in here, helpers and volunteers post disaster, especially from Muslim, would concentrate.

On the other hand, the initial idea to coordinate all tactical and operational actions comes from people who hold authority or public figures. These people are divided into 2 categories. There are religious leaders, such as *ustadz, ajengan, datuk, tuan guru* (*teachers*), chairman of DKM (Mosque's welfare board) and other leaders of Islamic religions. And then there are formal public figures such as Heads of RT-RW (neighborhood and community units), Head of Village, Head of sub districts, *Satlak PB* (implementing Coordinator Unit for Disaster Management at District Level, *Satkorlak* (implementing Coordinator Unit for Disaster Management at Provincial Level), etc.

As a religious leader, a mosque *ajengan* can directly command or to coordinate with DKM to make necessary steps to control massive

evacuation of people to the mosque. They are also being called congregation, because they live in the coverage area of the mosque.

The displaud people are still called congregation, because they join the communal prayer in the mosque, whether they are accustomed to it or they feel ashamed after taking advantage of the mosque's kindness. And they come from the coverage area of the mosque (*kejamian*).

Kejamian is a measurement of a mosque to be able to provide Friday shalat based on the distance and the size of congregation. Minimal amount of people to hold Friday shalat is 40. This number is not the basis to build a mosque.

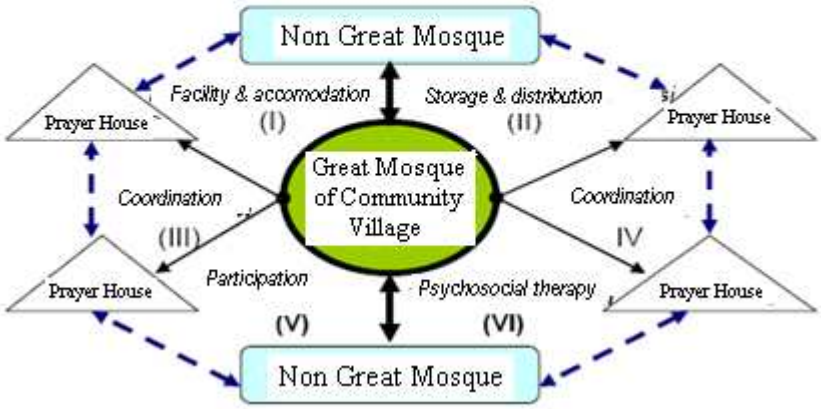
In the tradition of NU, not all mosques can be used for Friday shalat. One village usually has one *Jami* mosque that can be used for Friday shalat. Other mosques in the same village are not allowed to hold Friday shalat, especially if the location is adjacent. They are only allowed if the location is rather far or the number of congregation is too big in one *Jami* mosque. (Mas'udi 2007).

The mosques following NU traditions are At-Taqwa Cienteung Mosque, al-Hikmah Cigalontang Mosque, and Baiturrahim Bulak Laut Mosque. The Toboh Mosque, although it is always stated to be Muhammadiyah, it follows Nahdliyin principles in practicing the religious rituals.

The *kejamian* measurement is generally used as community capability in utilizing the mosque's facilities during disaster or not. The capability here means physical ability to walk to do religious practices and to do communal work for the benefits of the mosque. Also economic capability that people can donate (*infak and sadaqah*) for the welfare of the mosque, can give Zakat, and can participate in other activities. *Jami* mosque must qualify for six principles stipulated by the conference of mosques in Mekkah, 1975.

In disaster situation, the religious leadership is the most strategic in planning tactical stages of disaster mitigation that utilizes the mosque. Those tactical steps are: 1) providing facilities and accommodation for victims concerning sleep, food, sanitation, and bathroom needs; 2) storage of distributed help and donations; 3) help coordination that involves administrators and congregation in various age groups and coverage areas; 4) cooperation with formal leaders and activists of emergency disaster response from outside village; 5) encouraging the participation of congregation about physical, non-physical or financial help; 6) Psychosocial therapy for elderly or children victims by reciting Qur'an (*mauidzhatul hasanah, wirid),* playing, etc.

Operational Steps of the Role
Community Mosque in the Emergency Situation
Six Tecnical Steps



Six steps above are coordinated by both socio-religious leaders and government formal authorities. For example in distributing help. Usually this action is in the community mosque. Government and organizational mosque are not really visible in the field they coordinated their tactical actions by involving their subordinates and they do it formally.

Nurul Iman Padang Mosque, for example, will distribute the received help from government directly to the congregation who are in the mosque's surrounding area. If there is a disaster in another area, Nurul Iman Mosque encourages the *ummah* while also directly distributing help to the victims.

Similar to PP Persis Mosque in Bandung, They collect donations, and they distribute them to the victims. If there is a disaster within the city, then PP Persis Mosque with its organization Persis, will open services and help to victims in that area, without having to coordinate with formal leaders. Both mosques have full rights to do tactical actions based on government and organization decisions during disaster situation.

The case is not similar with community mosques. They have to coordinate internally and externally with government. From 5 locations, there are some areas that apply One Help Gate. This will affect the tactical actions and mechanism of the mosque's roles in disaster situation. For example in the villages of Jayapura, Bulak Laut, and Toboh Campago apply One Help gate managed by *Satlak* (Regental Disaster Mitigation Unit). The mosques then become the linking posts between *satlak* to the communities within its coverage area.

Al-Hikmah Jayapura Mosque covers congregation from 8 *mushalla* groups, such as ar-Raudhah, al-Istiqamah, al-Mukmin, and at-Thaat in Bebedahan *dusun* (small village); al-Mukminin and ar-Risalah mushallas in Jayapura *dusun*, and al-Ikhlas and al-Khair mushallas in Panrias Jayapura *dusun*. They have duties to manage all helps for mental and infrastructure recovery of the members of congregation.

Mr. Hidin, village secretary of Jayapura and DKM in al-Hikmah mosque, stated:

> Jayapura village and sub district applied One Help Gate command post, which was managed by regental *Satlak*. They distributed all help from government or NGOs. Although in practice, they give their duty to all mosques in Cigalontang sub district, including al-Hikmah Mosque, whose duty is to distribute all help to people within 8 mushallas' coverage under their *jami* mosque. (Interview with Idin Wahyudin, at the house of Mrs. Hj. Asta)

This decision was obeyed by all command posts. When a package of donation came, the socio-religious leaders delivered that to Main post of *satlak*. One month post-earthquake, al-Hikmah mosque received donation from a foundation and a company. Then they delivered that to *satlak,* who then approved to be distributed to the community members.

Similar thing occurred in tactical actions done by socio-religious leaders in Toboh Mosque and formal leaders in Campago Padang Pariaman. Notice this interview:

> All this time, coordination of tactical actions was done by walikorong and wali negeri (village representative) and the mosque. Walikorong is just like a village chief. Toboh Mosque became central coordinator from all 5 command posts. Any help came here will be distributed to other posts. The big area of the mosque made it possible to drop donations here. That's why any help must be coordinated by walikorong with mosque's administrators (result of dynamic group discussion in Toboh mosque, December 2010)

However, not all help or activity must be asked for permission from main command post. Some personal help can be given from particular organization whose main members are from principal religious organization and congregation of its mosque, such as *tarekat* network in al-Hikmah Jayapura Mosque. This kind of help can be distributed directly to victims.

> Several days after earthquakes, The Foundation Serba Bakti Suryalaya distributed food and tents through al-Ikhwan Tasikmalaya network. They directly gave them to community within 8 areas of *mushalla* groups. After that, they also cleaned the mosques and houses, and opened public kitchen, to where any person could eat there. A month later, al-Ikhwan distributed housing materials.

Main command post knew about it, but they didn't stop or exercise their rules against them, because al-Ikhwan is the main network of al-Hikmah Mosque with its tarekat group ((Ustadz Djadjang MZ, is the *ajengan* (leader) of al-Hikmah mosque).

It means there are tactical actions that are done by each mosque based on its characteristics. Al-Hikmah Mosque is an interesting example when its social network functioned, with no intention to compete the main command post, they directly touched Jayapura community, 90% of whom are congregation in al-Hikmah. The great thing is, donations outside their network is given to main command post, while donations from their own network, as stipulated by the organization's mandate.

The synergy that is full of understanding between government and religious leaders like in Al-Hikmah encouraged the tactical actions of the mosque's roles in disaster situation will work maximally. There are indeed tactical actions done by the mosque which are special activity based on the characters. These actions don't need permission and coordination from formal leaders.

2. Sacred Leap to Community's public space

During or post disasters, especially at emergency response situation, all orders change. The changes are generally spontaneous, and after that things go back to previous order, especially at special circumstances. For example when 1,000 Aceh ulemas died in the earth quake and tsunami tragedy. Some of the changes can also be permanent.

What is called "change" is the process of shifting, reduction, addition, and development of elements in a social and cultural order which occur via interaction between the members of the community who support the creation of new elements by particular adjustments. The changes are not only about time when a disaster occurs but also where the disaster is located.

Anthony Giddens in his book, "Central Problem in Social Theory: Action, Structure and Contradiction in Social Analysis" (1979), stated that the changes are based on the relation of space and time. Time doesn't always mean social change. In it, not only does social behavior temporality exist, but also the spatial one. To him, each available interaction pattern must exist in space and time. Therefore, Giddens defines system in that interaction pattern as social system.

Time and space of disaster are crucial in analyzing a change in social system and resources which exist in community, including the change in roles and orders of the mosque from something sacred, to more public

space. A sacred space is defined as meaning and function which exceed the objective meaning and function of a place/building. Objectively, mosque building is a structure with the shape of square and it has dome and minaret. It has supporting facilities such as *wudhu* area, bathrooms, spacious front yard, and other buildings (TPA, TPQ, and madrasah). This place can also be inside another building, such as within educational facilities and other places.

What differentiates a mosque and a school is the different meaning for each. Sacred concept of a mosque resulted from very long social process throughout history. Mosque is defined as sacred place, whose function as a place of worship makes it not allowed to be used for worldly affairs.

In defining sacred place, Henri Lefebvre used a term "second nature", in which an objective condition has been transformed and defined socially and historically, just like the mosques mentioned above. This sacred place would be different from political places like city plaza, although it has similar meaning model of its "second nature". This is an extreme example of objective spaces which change socially and historically into "second nature". In fact, this "second nature" changes again into *fetishism of space*.

If a mosque has changed into *fetishism of space*, then there is no chance of non-*shale* (prayer) activities or *mahdhah* can be done in this sacred place. Traditionalists hold true to this conception, as mentioned before this chapter. With this conception, then mosques become rather wasted spaces, because they only function as a place for doing shalat, that if the congregation is full. Shalat in groups is the main indicator in prospering the mosque, If the congregation is not crowded during prayer time 5 times-a day, how could a mosque be built in that place?

Some informants still showed traditional conception that a mosque is only for place of worship.

> No matter what, a mosque has to avoid in doing weird activities. Let the mosque be just a place for doing shalat. That is the main function. Prospering mosque means encouraging more people to do shalat in groups. Crowded congregation in prayer time 5 times-a day means that the mosque is prosperous. If the mosque is empty, it is the duty of takmir to make it prosperous in any way he can, for example by inviting great *kyais and ulamas* to give religious lectures. This will make the mosque crowded by visitors. Or al-Hikmah administrators can hold *wirid* together to make people calm at heart (interview with Mr. Asep Haerudin, *Ajengan* and administrator Serba Bakti Suryalaya Foundation, Cigalontang branch).

Similar ideas were expressed by informants in Cienteung.

> We really have to put the mosque in its function. If not, then the holiness, the respect and dignity of the mosque will crumble. This in turn will ruin Islamic people themselves. Perhaps there are activities that can be done inside a mosque, such as ladies' and children Quran recitals, library, training for handling deceased bodies. All of these are parts of developing Islamic civilization. But activities that are commercial, festive and glamour must be avoided. For me personally, I agree that the mosque becomes the disaster command post, but I dare not to say that it is officially legal. I saw myself in At-taqwa mosque when that place became refugee post. Many children with dirty feet entered the mosque freely. Some activities were not suitable to be done inside a mosque. (*Ajengan* Khairul, At-Taqwa Mosque, Cienteung, December 2010).

Based on the statements above, for people who hold traditional conception, a mosque is still a sacred place where *mahdhah* religious service is done as the primary activity in the mosque. The sacredness seems only to be limited by *mahdhah* activities. Other activities can be considered reducing or destructing the mosque's sacredness. But there are other roles that are approved by some administrators:

1) Educational activities. Mosque functions as a place to teach and study, especially religious teaching, which is obligatory in Islam. The knowledge being taught is for example *fiqh* science, *nahwu* science, *qiraah* science, etc. It doesn't mean that they cannot study other sciences. The mosques of Al-Hikmah Jayapura, Nurul Iman, and Toboh even open special classes of educational institution of TPA-TPQ, MDA and MDW. The other three mosques only have Qur'an recital classes.

2) Activities of guiding and recruiting congregation. A mosque plays a role in coordinating Islamic community to unite perceptions, potentials, and leadership. They are also taught about faith, fear of Allah, *ukhuwah islamiyah* and *dakwah* (missionary endeavor). The six mosques mentioned above do these activities. Some use weekly basis (Friday nights, Wednesday nights, and Saturday nights). There are also mosques which hold it monthly like in Cigalontang. As for Nurul Iman, the public mosque, it is always used by HTI and PKS cadres all over Padang city to recite Qur'an. PP Persis Mosque also uses its rooms to educate its Persis members.

3) Islamic missionary (*dakwah*) and cultural activities. Unfortunately, it is only for religious rituals. Culture and *dakwah* are not broadly defined, so that local, noble local culture cannot be put in this area. The mosque which clearly does this is PP Persis in Bandung. Every

week they give lectures by inviting Persis' main administrators. Every month the open special box for dakwah and particular events, such as disasters or development of an institutional facility. This relates to the mission of Persis organization, which is developing Islamic *dakwah.*

Before disaster, activities above are routinely done by the mosques in the 5 locations. Post-disaster, especially during emergency response, there were not many of those activities executed. The exception was the activity of performing prayers in groups for 5 times a day. The congregations for those activities are very few. Some activities changed into pure worldly affairs.

People carrying donation bags could be seen around the mosque, even inside the mosque. Other people took a bath, washed their clothes using bathroom facilities. Others were busy cooking in the public kitchen in front of the mosque. Some youths were busy entertaining children victims. Volunteers were busy unpacking and distributing help, Takmir or administrators were also helping to coordinate help by mentioning people or certain posts that needed help urgently.

All those worldly activities were done in the vicinity of the mosque pos-disaster. Al-Hikmah Cigalontang Mosque, front yard of Baiturrohman Bulak Laut mosque, Cienteung mosque, Nurul Iman mosque, and Toboh mosque suddenly were very busy doing those worldly matters. Observe the interview below:

> Toboh Mosque became the main command post from total 5 posts. People went back and forth carrying things. Mosque's administrators listened carefully for any information and planned things for the victims. (Interview with Kiky, Toboh mosque, December 2010).

> This place during the disaster was so full with many people. We did *shalat* in here, but many activities were done around the mosque. We took turns shalat in groups, because there wasn't enough space. People didn't enter the main building because parts of it were destroyed. Some people sat and slept on the terrace. All refugees used the available water in the bathrooms and old wudhu area. Tents from some NGOs and corporations are on the left side of the front yard. Al-Ikhwan utilized the madrasah building for sleeping and storage for donations. All activities were approved by *takmir* of DKM. They even helped the NGOs and community members. (Interview with Supri, sports teacher in SMP V [junior high school] Cigalontang)

There is a significant leap of change from the previous role of the mosque. What Giddens said that the change occurs because of time and space relation has been proven in the case of mosque. Time relation is in regards to when the disaster occurs, and space is define as spatial and locale to where the disaster occurs.

These two aspects encouraged significant leap of the mosque's role from sacred place to public space, although not entirely abandoned the sacred roles. Public space is where every individual from within or outside his social system can access and utilize its objective and "second nature" functions.

The utilization of objective function means the utilization of existing room, although it cannot violate the boundaries as a prerequisite of the "second nature". Therefore, it doesn't mean every public space never has transcendental values.

The mosque originally has sacred "second nature" meaning. When it gets another role as public space, it then becomes special and strategic place which can connect spiritual needs (*hablumminallah*) and material needs (*hablum minnanas*). At the time of disaster, this is what the victims really need.

Spiritual needs cover, for example, soul composure and consolation for the victims so they can still be resolute in dealing with the disaster. The composure is the key to attract community's participation in disaster mitigation. Material needs are more about basic needs such as food and social interaction.

For moderate thinking mosque administrators, the mosque's role in disaster is actually full implementation of *ta'awun* (mutual assistance or helping each other) and *al-birr* (good deeds) as taught in Al Qur'an.

> "Help you one another in virtue, righteousness and piety, but do not help another in sin and transgression" (Qur'an Surah al-Maidah [5]: 2)

Inside a mosque, there is a touch of humanity of the same faith and between humans (*bashariyah* and *insaniyah*). Therefore, whoever has intention to do good things for the victims, will have to be approved to use the mosque, although there are some limitations.

The leap of mosque's role to public space, in which individual and social activities can be done inside the mosque, it is seen by one side as "inappropriate", because common people only see a mosque as place of

worship. But on the other hand, that role makes the mosque closer to real life problems. This is a contextual role of a mosque.

Finally from the cases mentioned above, it can be said that during disaster situation, there is a change in the role of a mosque from sacred place into community public space. In it, some boundaries are broken (accepting only one sect of Moslem, or Moslem only). This anomaly would be very rarely seen if otherwise there is no disaster situation. Disaster is initially doubted or forbidden although finally allowed to be handled by a mosque. The improvement of mosque's role in disaster situation is a certainty, because it is actually not forbidden.

3. We as Ourselves and They as Themselves*:* Benefit Boundaries

As Giddens has stated above, changes can occur due to time and space, so as in a mosque and its management's global view. If we refer to Harvey's opinion (1987) regarding the dialectic between spatial and social processes, between space and community, therefore in the course of space such as mosque will undergo changes in a direction that is objective in nature.

As mentioned above that as a mosque becomes a public space, in fact emergency response activists use their objective space and are bound by a "second dimension" which is sacred. Even in a disaster situation, both of these space values are applied, so that the mosque's poise when taking part in a disaster situation is well kept. Poise's place is different from a public place which is both used for the importance of disaster management. Emergency response activists can only access and coordinate all their actions and work units with their local mosque management.

There is an important aspect in relation to time and space with changes, which is interaction between individuals that may have a social system including different global view. Or, theoretically, it can be interpreted that reciprocal relationship between time-space can then be explored from the social actors' participation position in the social activity cycle as well as in the society transformation level itself. Time-geography deals with space-time choreography of individual existence toward a certain time frame.

Daily activities of an individual, including activities of *others* (other individuals from other social system), for example, can be mapped as a route that passes through time-space. Hence, social transition involved in disaster management activities particularly for *others*, from their homes (domiciles) with their social system en route to areas and communities exposed to disaster possessing social system which is different from them, is also a movement through space.

Social interaction from this point of view can be comprehended as a multiplying link in social encounters, or as what Heidegger (2007:17) refers to as "activity knots". Multiplying link in the case of mosque's role in this disaster situation is simplified by the researcher as "us as self, they as o*thers*". Us with our own social system, and they with their own social system which is frequently different from the self. The concept of *self* and *other* is apparent in this case.

Activity knots with "self and *others*" compensation occur in particular places, including mosque as inseparable parts of disaster management mechanisms, particularly when a link of two or more individuals encounter. This encounter ends up and diminishes in the course of actors' movements in space and time to participate in other activity knots. There are two visible phenomenon: *others* temporarily blend in with self (social system of the survivors); or self temporarily blends in (may be permanently) with *others'* social system. This social activity phenomenon, frequently referred by scientists of critical theory as "rhythmic dance through space-time" (Heidegger 2007:391-393)

Through this concept, the dynamic interaction between self and *others* can be observed in the frame of importance to free self (survivor) from incapability and limitation of all post-disaster aspects, meanwhile for *others* are genuine importance to help, carry out programs in line with his/her job, and communicate between survivors and donors can also be done in full harmony.

In many cases, the importance between self and *others* often clashes during operation in the field. We often hear news that *others* are forced to leave a village due to their misconduct toward local customs, and even associated with discrimination issues (social, religion, and race) which is unpleasant to this "rhythmic dance" through space-time. This is what we call a leap of benefit boundaries from mosque's role in that disaster situation. In its operation, existing boundaries are more specific in nature if compared to using common boundaries. But actually, if we look more closely, these specific boundaries have universal humanity values.

There are several important boundaries in mosque's role in disaster situation that need to be analyzed, as follows:

1) Do not spread religion, as a proof of tolerance in Moslem and non-Moslem relationship at the time of disaster management.
The most guarded issues by the people (Moslem) and other religion, poor and even the one who has never done any religious ritual, are faith and religion symbol. They will try to guard it with their life. Moreover if there is a stimulus from other party that considered threatening their religion and

surrounding society, they will be more encouraged to fight until death. It is supported internally by the concept of "jihad" (holy war) to defend religion. This stimulus issue may become larger, particularly in the presence of economy deprivation and emptiness as a result of disaster experienced by the survivors. Eventually protecting a religion becomes the only path to "live honorably and die unreservedly by the way of *shahid* (martyr's death)".

> The congregation and all Jayapura community who are members of al-Hikmah Mosque congregation have never made any discrimination between Moslem and non-Moslem volunteers, as well as their organizations. As evidence, two Christian institutions (X and Y) have also been here. We believe they will not do anything out of context. Surely non-Moslem volunteers themselves have understood the boundaries that they can reach, or even how to behave while we perform our religious duties. (*Ajengan* Djadjang, Head of al-Hikmah, December 2010).

> At the time of disaster, it is difficult for us to differentiate between Moslem (volunteer-aide) and non-Moslem as they are equally nice. There are no differences, we can eat together, work together in building the houses, including cleaning the ruins of public facilities. It is true that when they go to the mosque (to use the supporting facilities-aide), they have to be careful so as not to offend Moslem people. The people at the mosque just let them be, since there are no threats to us (Wahyu, Baiturrahim Bulak Laut Mosque).

> We will accept assistance from anyone, as long as they do not meddle our religion-community, or they don't have an agenda to spread their religion. We will welcome their assistance in the form of equipment/supplies, human resource or food (Kiky, Toboh Mosque).

From the three cases above, essentially there were no problems. Boundaries of relationship are mutual understanding and unified comprehension which will develop respect toward each other, both to self and *others*. Such interfaith community relationship, social theology in nature, enables each individual to respect each other, unlike religion relationship which is formal. It is full of pretenses (*malafidita*) when they interact with each other. Disaster management is a part of social theology [7] by means of joint force with indifference toward religion (Humaedi 2001:56-59).

[7] Social theology can also be referred to as a teaching of social piety. Devoutness' effects and results are clearly telt by all human beings and other God's creatures, from language politeness, good behavior, generous in ideas, effort, and financial, influence or spirit for the goodness of many people. Social piety as caliph's responsibility on earth is to work hard for God's earth prosperity through profound faith and broad knowledge on the essence of all object in the universe (*al-ilm bil asma kullaha*, or *science*)

The three statements above, even though packed with boundaries of mosque's utilization in regard to Moslem religion, are in the presence of great respect and tolerance from the people. They understand that social system, including global view and religion of aide party, is often different from theirs. So they will disclose themselves with the assumption *others* will also understand the social system of the survivors.

This phenomenon occurs in almost every community mosque, and there is also a big potential to be implemented in government-owned mosques, such as Nurul Iman Mosque in Padang. It should be acknowledged though, this kind of relationship is difficult to take place in the organization mosques with traditional concept.

2). Maintain Poise and holiness of the mosque and its management.
Even though at the time of disaster the mosque becomes a public space which is communal in nature; it still possesses a "second dimension" value believed by the community as a sacred and transcendental symbol. Objective space and its management may be utilized as the most important part of disaster handling mechanism.

Actually the real existing boundaries are to maintain the poise of the mosque's "second dimension" value which has been inherited transcendentally. Violation of these boundaries can be fatal, not only a direct conflict between society and emergency response activists but also a trigger of regional and widespread conflict.

> A non-Moslem for instance, we agreed not to allow them to enter the main building of the mosque because of the concern that it might disgrace mosque's dignity and poise, but they are allowed to stay and use the porch, yard, and other supporting facilities such as the place for ablution and lavatory (Agus, Head of Jayapura Village, December 2010).

The above statement really emphasizes boundary parts that can be accessed by non-Moslem parties whenever a mosque role is available. There is an unwritten agreement made based on a proposition from a mosque management in Cigalontang with emergency response activists, facilitated by the government's formal leaders. Such clarification is better applied from the start, rather than blaming non-Moslems for their lack of knowledge on the mosque's existing social system and mechanism at the time of that role execution.

3) Do not bear religion attributes at the time of assistance
This boundary might be confusing since all non-Moslem parties acting as emergency response activists do not bear religion attributes at the time

they use or bond to the mosque's role. But in some cases in the field it does occur. The following information confirmed that phenomena.

> One month after the quake at Cigalontang, friends from "certain social-religion organization" came to Al-Hikmah Jayapura Mosque. They would like to follow up on the food supplies that had been handed over two weeks earlier to the mosque's congregation. While they were delivering more supplies and chit chatting with us, some of al-Hikmah Mosque's management came. They expressed their intention to rebuild the Islamic school (madrasah) that had collapsed and build additional lavatory facilities in that mosque. Upon hearing that, we were very thrilled because at that time we did not have any idea on how to rebuild it. Those organization representatives, comprised of five people, were thrilled as well. But then, they stated that after the building was ready, above the building and the walls of the building should bear images (a particular religion symbol) and display certain wordings. We asked them for some time to discuss it. We still accept aids from any parties, but usually never in this manner. Of course there were small logos on the cartons or plastic bags, as other institutions usually do, but not as this big and obvious as what this organization had requested. After several days we reached a consensus not to accept this hundred-million-rupiahs worth of aid. This is our principle.

Compare it with data on aid originating from "certain religion group" for congregations of al-Hikmah Mosque. Both of those information come from al-Hikmah Mosque's management.

> Three weeks following the earth quake, someone who was claiming from "religion group A" came to this mosque. They wanted to meet with the management head of the mosque. Unfortunately Mr. Dadang was out, so the guests were greeted by Mr. Hidin, secretary of DKM (Board of Mosque Welfare) and double as secretary of the village. He introduced himself as a Jakarta representative of a "particular religion group", and then conveyed his intention to give assistance. Hearing that religion organization was not something strange, because many other religion organizations have worked in this area. We gave our phone contact. One month later, that person contacted us. He inquired what kind of assistance that was badly needed. I unhesitatingly stated building materials were mostly needed by the community. He instantly replied and asked us to wait for one week. In one week time two large trucks with cement came to al-Hikmah Mosque. A representative of that group stated that there were 400 sacks of cement from them for each head of family here, to be distributed as the community wishes. At the end, the mosque's management distributed 2 sacks for each house. That group did not behave anything out of the line, or posted a banner, or demanded for some kind of compensation. They only asked for a receipt of the materials we received (An interview with Mr. Entjep, Mr. Hidin, and Ruslani, al-Hikmah mosque's Management, at the home of H. Rustinah).

From both of the above cases, it is obvious which assistance was rejected and which was accepted by the society, even though both parties beforehand conducted a survey and mapping. Placement of religious symbols in such a vulgar way became the main reason for congregations of al-Hikmah mosque to decline the assistance from the first social religion organization. The society believed there was some kind of a hidden agenda in it.

On the other hand, in the case of the assistance from the second group, even it was obvious that it came from a Christian community, the people accepted it. They considered this assistance as a sincere act from a group of human being toward another human being exposed to disaster (humanity relationship in Islamic terminology it is called *bashariyah-insaniyah* relationship). The assistance was a true Christian social theology, but the expression was not stated in a vulgar way as in the assistance that would be given by the first organization.

4) Do not dedicate the assistance only for a particular group
The boundary which is equally important is that the distribution of assistance must not be devoted solely to a group of people, particularly for one mosque and one village as well. Assistance with this kind of system is potentially creating internal conflict in the society. The case that took place at Toboh mosque is interesting to analyze.

> One Local NGO at that time planned to provide tents and blankets at Campago. The total quantity was insufficient for all the people in that surrounding area, so finally they made distribution based on the choice or instruction from *walikorong (representative of that area)*. Regrettably, the recipients coincidentally were mostly congregations from the west side of the mosque (perhaps, by category they are not *orang adat*), and finally, community of the east and north part of the mosque got angry. They scolded *walikorong*, and also sent the NGO facilitator away (An interview with Laksono, X NGO Facilitator, Limun River).

The above information was never revealed in field interviews. As written in the field notes, things related to customs and non-customs with its conflict are sensitive issues avoided by the society, moreover if the conversation takes place in a mosque.

Important information from this NGO network gives us insight that distribution of assistance cannot be “mediocre”, either in terms of insufficient quantity or inappropriate quality. A post-disaster society is a sensitive society; differences in the amount of aid might create continuous polemic; social togetherness that exist after the disaster is sometime

considered as an efforts of survivors to access assistance from others for himself/herself and family.

If the above "mediocre" took place, actually the NGO facilitator should have handed over the assistance to collective leaders, such as mosque management. With the mechanism at hand, usually the management will overcome those insufficiencies through approaches agreed by all members of the society. For example, applying an equal sharing system or the choice that assistance of supplies becomes a public property which will be taken care of and arranged by the mosque and so on.

What "X international institution" did, for instance at Toboh Mosque, was a good example.

> Before they handed out assistance, several people came here. They counted all existing survivors, and inquired what we needed at that time. They took notes on several structures, and they had a look at all sanitation facilities in the houses, including the mosque and school. They made inquiries on who is the most responsible person at Toboh mosque, and how to assemble all the people. At that time they didn't promise us anything, only said they will put an effort. Then two weeks afterward, those people came with aids in two trucks and "X institution" banners posted on the trucks. The people previously gathered by the management properly assembled in line to receive assistance (Source Mr. Saleh, Koto Dalam December 2010).

From the two cases above, actually it cannot be compared apple to apple between the local NGO and X Institution which is an international disaster management institution that has strong finances, professionals and are well-trained. Prior to providing assistance, the facilitators conduct feasibility studies and mappings of survivors and essential needs to be immediately distributed. Survey results serve as guidance in distributing assistance: the amount and recipient of assistance. Stages of disaster handling operation done by that international institution compromised with sphere project humanity chart (2004). They would truly pay attention to tactical steps and resources available in the society as a potential that can be developed for that cooperation.

These two cases in general, demonstrate the existence of boundaries that is using the mosque's role in disaster situation should also take fairness of distribution to all society under its wing into account. Besides, direct involvement of mosque's management as collective leaders is a strategic option in the area of Padang Pariaman Regency.

In addition to those four boundaries above, actually there are other smaller boundaries, but those other boundaries are for sure not in conflict with the *code of conduct* of disaster management NGOs at the national and international levels. Because usually, existing boundaries always refer to human global view, which all together have a stand on humanity and tolerance principles.

The use of mosque's role in disaster situation and existing boundaries, as explained above, actually can serve as a basis of preparing, handling, and minimizing disaster risks model which are unique and need to be a priority. Moreover for Indonesian society whose majority people are Moslems and have hundreds of thousands mosques.

Development model of mosque's role in disaster situation above is based on three considerations. *First*, the importance of minimizing disaster risks for the survivor's society in a frame of interfaith cooperation. *Second*, to pull together communication and mass movements in one united objective, i.e. preparing, handling, and minimizing disaster risks activities as an effort to augment civil society, where mosque can serve as the core for civil society movements. Finally, when a mosque is situated at the villages and cities prone to disaster, by adding the function as a basis for preparing, handling, and minimizing disaster risks.

Maximizing mosque's role in disaster situation at the end affected the growth of participation and processing of resources abilities available in the society, as well as the expansion and augmentation of networks between the society and disaster aid in the mechanism of disaster management, such as conveyed with *resilience* wordings in the Hyogo framework for action. Spontaneity at the beginning of the operation is a proof that society actually has sufficient awareness hand in hand to solve threat problems and disaster effects that they experienced.

لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾

(QS. at Taubah [9] : 108)

… Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety (Quba mosque); it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

(QS. at Taubah [9] : 108)

CHAPTER III
Role's Mechanism and Operational Steps

1. Operational Structure: *Imam (leader), Takmir (mosque apparatus), Majelis Taklim (religious women activities group)* & *Irmas (Youth Mosque Organization)*

In several parts above, more or less it has mentioned who is the most involved person in the mechanism of mosque's role in disaster situations. Subject of emergency response activists may be individuals or institutions, even though it is hard to make a clear distinction between those two. This is because individuals taking part are generally figures in the society, who are also the main activators of those institutional organizations.

Involvement in that role does not mean that they are the first who have the idea of making use of it, both in objective space value and "second dimension" value which is sacred to the mosque. That idea may originated from common society often assumed as "abangan society" (society who does not adhere strictly to the precepts of a religion) if applying Geertz's ideal type or Nominal Moslem and instinctive Moslem (Humaedi 2009:15). Proposer may come from external, for instance disaster response activists, proposing that this kind of role mechanism can be executed at the mosque.

Focal emergency response activists involved then created and went on with the ideas in the form of operational mechanism. Their competence have made mosque's role in disaster situation possible. They easily, without encountering problems as occurred at Toboh Mosque, attract participation from society, as well as coordination with the emergency response activists' side. Five cases with other mosques give explanation on core functions of the operational structure.

1.1. Imam (leader)

Imam originated from the word *imam*, *imama.* It means leader, head, and elder. Someone is referred as an imam if he fulfills the requirements to be a leader in a congregation prayer. The requirements include competence aspects such as mastery of religion knowledge, familiar and good command of rules for various religious duties such as shalat, *zakat*, pilgrim hajj, handling corpse, and others; as well as fluency and mastery in reading al-Qur'an.

Regarding mastery in reading al-Qur'an, one of Rasulullah hadiths mentioned that "if in a shalat council there is a *qadhi* (judge) and a good *qari* (al-Qur'an reader), hence appoint that *qari* as imam of your shalat" (H.R. Bukhari Muslim). Furthermore, an imam should also possess a higher

level of personal integrity compared to other society members in terms of piety, honesty, and kindness.

With these difficult requirements, this identity at the end will be set based on society's agreement, neither through voting nor letter of appointment from authority of politics and social whatsoever. They are directly appointed by the society. As a result, imam criteria are usually adhering to the figures of *ajengan*, *ustadz, kyai, tuan guru, bagindo and tengku*. These individuals are considered as having the capabilities and intention to be the imam of a mosque, or a mushalla and surau (small Islamic prayer house or place). This group as well holds what Weber refers to as spiritual and social legitimacy[8].

Holders of these two legitimacies automatically become figures that can direct society for particular objectives, including augmentation mechanism of the mosque's role in disaster situation. All imams in the six mosques surveyed, occupy a strategic position in determining the policy direction of the mosque's management (*takmir/nazir*), even though some of them are not in the management (also see *www.imi.org*).

Generally the management and society are aware and understand the reasons of an imam not wanting to be part of the management. They do not wish to be occupied with technicalities in managing the mosque, such as maintenance of the infrastructure, tidiness of the building, etc. They are responsible only for the execution of the five-time a day routine prayers and *fardhu ain* prayers such as shalat Id, and shalat Sunnah.

The task is as hard as managing the mosque since they have to make themselves available at those times (before dawn for shubuh prayer, at noon for *dhuhur* prayer, in the afternoon for *ashar* prayer, at dusk for *magrib* prayer, and in the evening for *isya* prayer) and in any circumstances, such as rain, flood, strong wind, and etc. The task in setting up shalat becomes special, because it is related to "heavenly transcendental" effect for the people of the whole village. This belief has been passed down between generations.

[8] The implementation of legitimacy follows the paradigm introduced by Max Weber, and was socially politically implemented by Gramsci who attempted to establish legitimacy aspects in order to facilitate communication between authorities of the high level and low level. Recorded based on Max Weber's citation in *The Protestant Ethic and the Spirit of Capitalism* (1958); and Antonio Gramsci, "The Revolution Againt Capital" in Q. Hoare (ed.), *Antonio Gramsci: Selections from Political Writings, 1910-1920* (1977:154-157). The association between myth, legitimacy, and tradition are important to follow and to map the social interaction between social and society religion groups.

There are also imams who have double positions as the head of *Dewan Kemakmuran Masjid* (DKM = Board of Mosque Welfare), where they have formal authority to arrange and manage the physical and function of the mosque, either in normal situation or in disaster condition. Generally, imam's function in disaster situation is almost the same as in normal situation. The differences are only in the additional and special roles as a liaison, peacemaker, and other roles related to assistance, disaster survivors, and emergency response activists from outside his congregations. The functions of imam are as follows:

1) Guide and advisor

All imams in those six mosques are generally positioned as guides, mentors and advisors for the management and society in all point of views and activities, either related to religious issues, social problems, individual and family life, or the mosque's building itself. Furthermore, problems related to religion laws, such as *halal*, *haram*, or whether a behavior, an object or something that the society is dealing is allowed or prohibited.

At the time of disaster, many unfamiliar canned foods come in and become the nutrition intake for the society. Before they eat it, most of them firstly inquire the law. *Ajengan* who does not have mastery on English, as most inscription on the cans, does not hesitate to ask to children or other people who understands the language. Note the event below.

> While carrying a bag full of canned food distributed by an NGO, a member of the society from Bulak Laut Pananjung came all the way here to ask whether those food are allowed to be eaten or not. Before I made any decision, I had to read the writings on the can. It was all in English. To translate it, first I asked my child who explained that the content was the rear part of cow's meat, and etc. To make it easier, then I examined whether in the writings halal is mentioned (with Arabic inscriptions) or not. Then I confirmed to that person that the food is allowed to be eaten (Interview with Ajengan Jufri, Bulak Laut, November 2010).

Halal label in Arabic inscription was the basis for giving advice halal toward the canned food under inquiry. Most *ajengan* have the skill to read and translate Arabic, the education language they acquired at Islamic boarding school and others. The approval and advice from an imam is important for their serenity of their life.

At the end, all issues in an individual's life and social life can be reported to the imam for seeking solutions. This is how it differentiates the function of an imam as a spiritual-social legitimacy figures with a formal leader who mainly deals with administrations issues and social politic life. All imams, particularly of community mosques, are willing to listen to the complaints

and sighs coming from the management and society at all times and anywhere, not limited in the space of the mosque.

2) The main keeper of the mosque's function symbolically and second dimension

With his religion knowledge, it is obvious imam becomes the main guard of the main keeper of the mosque's function as a place for performing religious duties. The execution of the five-time a day routine prayers are the form of its symbolic actualizations. He will also direct which activities are allowed in the mosque. Activities fully religious in nature such as performing prayers 5 times a day and preaching sessions are surely allowed.

Social activities will be further discussed by the management, how far it can be performed in the mosque, as well as setting the benefit boundaries. Not all social activities can take place in the mosque, moreover political activities. Social activities which usually are not welcome in the mosque are activities that have economical value, exhibitions and crowds that disturb activities in the mosque. Trading, *arisan* (regular social gathering where winning money is involved), wedding parties (the *akad* is allowed) are activities which are prohibited in the mosque.

Meanwhile making use of the mosque for disaster handling activities in disaster situation, such as temporary place for the survivors, distribution of assistance, place for coordinating, and many more as in the six cases of the mosque in the survey area are allowed as long as it doesn't disturb the mosque's function as a place to perform religious duties which is sacred.

3) Keeper of the implementation of benefit boundaries of the mosque's role

Chapter II has already described that there are at least four main benefit boundaries of the mosque's role, and other boundaries which details are subtracted from the main boundaries as guidance for anyone who wishes to access the mosque, either from their own society group or other parties such as emergency response activist working with *takmir* to keep those boundaries carried out well. This is to ensure the value of sacredness, holiness, tidiness and poise of the mosque as a place for religious duties or as a symbol of God's house.

4) Attracting participation from the society

Others still rely on Imam because of his social-spiritual legitimacy that has a strategic position in attracting society's participation in the disaster handling. Forms of participation that people can do are their energy in collective social works, fund assistance as *infak* (liable donations) to prosper the mosque and minimum necessities of the survivors, and ideas

on formulating and solving problems that are being faced together in disaster mechanism tactical steps.

Almost in all the mosques surveyed, imams are directly involved in the process of attracting society's participation. Through lectures delivered during preaching session and *mauizhatul hasanah* in religious and social meetings such as *tahlilan,* meetings, and *barzanzian*, they can invite society to participate in a lot of things. The concepts of *at-ta'awu*n (helping each other) and *al-birr* (kindness) are most often expressed to attract participation.

5) Main liaison between takmir and external party (emergency response activists)
In this position, generally an imam acts as a spokesman who facilitates communication between *takmir* and emergency response activists. Besides that, often in emergency situations, emergency response activists will usually make the first contact with imam of the mosque, and then imam of the mosque will forward their intention to the management.

6*) Comforting mental of the survivors*
In addition to the calming personality, an imam usually doubles as a preacher and a person who conveys *mauizhatul hasanah*. Charismatic figure and well mannered words are factors that make society calm when advised by Imam. Advice and encouragement to be patient in accepting and facing disaster as a "calamity", "test" and "trial" is one way of psychosocial therapy.

Lectures given during emergency response will stay in the heart of the survivors and make them realize that disaster is also a part of their life. They can also rebound from their helplessness through existing togetherness. Psychosocial therapy in their local language is proven to be more effective compared to use Indonesian language. For instance, at Bulak Laut and Cienteung, imam who preaches with Sundanese language is more comprehensible compared to imam who preaches in Indonesian language.

1.2. *Takmir*
Takmir, or it can be written with the word *ta'mir, derivates from the word* '*amara* and can be varied from its origin into *ya'muru, ta'mara,* etc which mean to prosper. *Takmir* means a person or a group of people with the task of making the mosque prosperous. The prosper word contains the comprehension to maintain holiness, tidiness and poise of the mosque, ensure execution of five-times a day routine mass prayers, as well as filling up the mosque with various religious activities.

Takmir of a mosque is one form of Islamic proselytizing organization. Its existence is to make the mosque prosperous, particularly in managing Islamic proselytizing activities by congregates who have a bond with the mosque. This mosque organization is really needed as a fighting tool to achieve their objective as well as a media for its congregates to perform proselytizing activities, either related to science, education, social, skills, economic, or others. With the existence of mosque's *takmir* then creativity of its congregates can be channeled and character building can be systematically executed (*www.immasjid.com*).

According to Mas'udi (2007: 51), the existence of *takmir* or mosque's management and its *jamaah* (mosque followers) is a social and religion certainty. Even how noble your aims are, if it is not supported by an organized cooperation, then at the end it will be just nothing. Islam is the most noble and greatest aim, which might not be possible in life without solid and organized togetherness. Umar bin Khattab, the second caliph once said:

> "There is no Islam without togetherness, there is no togetherness without leadership, there is no leadership without a discipline of collective decision".

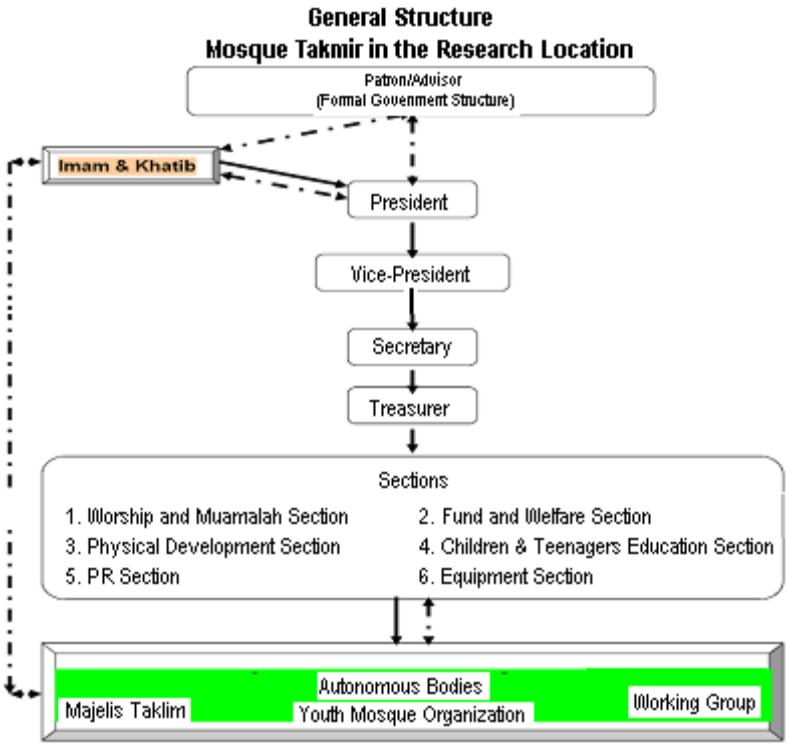
Based on the categories of mosque; community mosque, organization mosque, and government mosque, then *takmir* of community mosque, moreover in the villages, in performing their functions have never received payment from the mosque or funds from the society. In spite of that, every year they receive zakat in a small amount.

Each *takmir* of the mosque in Bulak Laut for instance only receives 8 kg of rice from zakat sharing. The total number of *takmir* alone is 10 people, and there are no differences in the total amount of rice received based on their positions. *Takmir's* part of zakat is 10% from the total zakat received by *amil* (zakat committee) which is 800 kg of rice. This amount is smaller than zakat sharing at Cigalontang. Each *takmir* only receives 10 kg of rice from the distribution of zakat.

Recipient from this *takmir* group is analogous to *ibnu sabil* (a person who fights in the path of Allah). Other than zakat sharing, they do not have any other income. Income from the mosque's infak box (liable donations) is not allocated for *takmir*. Infak is fully utilized to fulfill the cost of managing the mosque, such as for paying electricity bill, adding or renovating the building, painting, replacing broken equipment, etc. If the total amount of rice received is multiplied by this year's valid rice price, then the amount will not exceed Rp. 100.000. Hence, *takmir* deserves to be called or considered as a person who voluntarily works in the name of religion. The guarantee to acquire God's merit totally becomes his purpose.

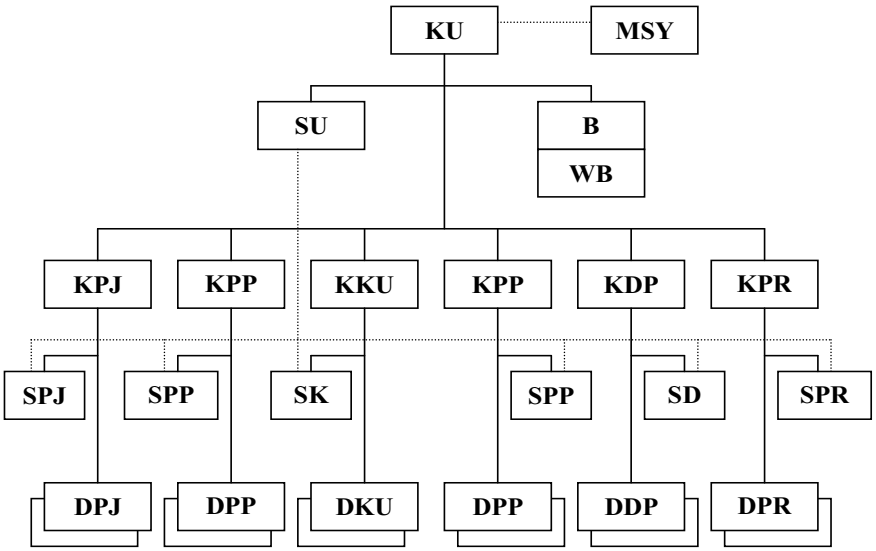
Those things are very evident in community mosques. Meanwhile in organization mosque and particularly government mosque, such as PP Persis and Nurul Iman Padang mosques, all *takmirs* receive some earnings from the organization and appointed government institution. Even *takmir's* position in a government mosque becomes a prestige of its own, in addition to strengthening personal network and accumulating credit score for the government employee.

Daily function of a mosque is run by *takmir*, particularly the religious service and development section. In general, *takmir's* institutional combines government formal structure with religious figures. Typically, *takmir's* structure is portrayed below.



The above diagram applies generally in the six surveyed mosques, even though there is a slight difference in the number of sections in each mosque. Compare the above diagram with the model applied for mosques coordinated through the form of *Lajnah Takmir Masjid Nahdliyin* (Mas'udi 2007:18-19), for instance. The scheme consists of: *Shuriah Council* (*rois, katib*, and members) and *Tanfidzyah Council* (head, secretary, treasury, and head of sections). The sections are i) religious service; ii) support and facilities; iv) Social and Environment Services; and iv) Business Development.

On top of that, there are also other structures which are more comprehensive with subsection personnel. Diagram from *institut manajemen masjid* (mosque management institute) (www.immasjid.com) serves as an example.



Legend :

——— : Instruction line.

..... : Coordination line.

Source: www.immasjid.com

KU: General Chairman
KPJ: Chairman for Congregational Development
KKU: Chairman for the Welfare of the People
KPP: Chairman for Education and Training
KDP: Chairman for Funding and Equipment
B: Treasurer
WB: Deputy Treasurer
SU: Secretary General
SPJ: Secretary for Congregational Development
SKU: Secretary for Human Welfare
SPP: Secretary for Education and Training
SD: Secretary for Funding and Equipment
SPR: Secretary for Coaching the Youth
DPJ: Department for Congregational Development
DPP: Department for Field Maintenance and Development of Mosques
DKU: Department for Community Welfare
DPP: Department for Education and Training
DDP: Department of Funding and Field Equipment
DPR: Department for Coaching the Youth

In disaster situation, almost all managements above are involved in the field operational tactical steps. In accordance with their section, they will make an effort to seek and cooperate with emergency response activists. Emergency response activists that focus on children's education, for instance, after coordinating with the head of *takmir* representing the mosque and imam, if applying Lajnah Takmir Masjid Nahdliyin scheme, will operationally be in contact with education section or social and environment section.

Should the education section or social service section are not yet strong enough, in terms of time and capacity, *takmir* based on the consideration from imam and advisor will appoint someone from other section to help them. This appointment may be direct verbal in a meeting or through a letter addressed by the head. The appointed person usually deemed as possessing the competency in that field. For that reason, people placed in that section are generally chosen from professionals or possess competency in their field, for example social, education, health, agriculture, environment, business, legal, and others

So if there is an emergency response activists intend to give assistance in the form of mosque and settlement reconstruction under the mosque's wing, then it will follow that path, and will be in direct contact with development section or support and facilities section. Welfare section normally will assist the Commander Post of Satlak or NGO that wish to provide assistance in the form of basic needs and public kitchen. They will be in charge of mapping, counting, fetching from the commander post of *Satkorlak* (implementing Coordinator Unit for Disaster Management at Provincial Level), and distributing it to the society, either by delivering or summoning the activists.

Even though the work appears sectional, but in reality almost all *takmir* will spontaneously work with each other. Everyone can work, but the appointed section will be the leader and coordinator. Of course management model of community mosque is different from organization and government mosque which really take into account time efficiency, thorough cost calculation, and field specialization of *takmir* involved.

Spontaneity in the style of community mosque, as seen in the four mosques (Baiturrahim, Al-Hikmah, At-Taqwa, and Toboh), is obvious that all *takmir* at the time of the operation of the tactical steps will cooperate and without hesitations will lend all resources available. Motorcycles, cars, machines, and other technical equipment will be provided at the time the tactical steps are carried out. If later they got paid by emergency response activists' NGO, then they will consider it as a luck; but if not they will see that as a donation for the mosque.

Even though those activities are for the necessity of disaster management mechanism which should be in the responsibility of emergency response activists, but if it has been labeled as cooperation with the mosque, then all resources lent or utilized until the very end will be counted as donation in the name of religion.

This is the benefit pattern of disaster management using mosque basis. Activists participation can be developed in the name and understanding of religion. Nevertheless if we are not careful, then society and emergency response activists may be trapped in seeing technical activities as a religious process which has a chance of breaking the COC in disaster mechanism.

1.3. Majelis Taklim (religious women activities group)

The above scheme indicates that majelis taklim, IRMAS (Youth Mosque Organization) or with its various names, and work groups such as committee of Mosque and TPA (place for child education) development, for instance, is a wing of mosque's organization which is autonomous. The autonomy here indicates that management of the organization has the authority to carry out the organization, formulate programs, and implement activities without interference from *takmir* of the mosque. Organization structure of majelis taklim is particularly resembles the structure of mosque's *takmir*. The differences are in the work sections. In majelis taklim, work units consist of religious service and muamalah section, women empowerment section, fund and cooperation section, welfare section, and special sections developed based on regional characters. Existing relationship between *takmir* and autonomy institution alone is more on coordination, also toward Imam and khatib, except on activities instructed by *takmir*.

Majelis taklim itself is interpreted as groups of teaching, where people (usually women) gathered to form an organization under the mosque's coordination. They perform preaching session, *barzanzian* (chanting for the prophets), *wirid, tahlil*, collect liable donations, *arisan* and other special social activities. The activities may be performed at the mosque, member's house, and function places. Almost all activities are formulated by taking into account inputs from *takmir* and imam.

Nationally, these mosque's majelis taklim are bound and directly coordinated by *Badan Kontak Majelis Taklim* (BKMT; majelis taklim coordination body). Every year BKMT organizes a muktamar or conference of all regency level majelis taklim representatives. They formulate the basic and work plan that can be carried out by all majelis taklim in Indonesia. Generally, participants of that BKMT conference are government mosques and organization mosques. Meanwhile management of community

mosque's majelis taklim, particularly of villages, has never been involved, as stated by majelis taklim management of that four community mosques.

In ordinary situation, majelis taklim activities are performed weekly as in preaching session package, *wirid, tahlilan, arisan* (Tuesday early evening at Toboh, Friday early evening at Bulak Laut, Saturday early evening at Cigalontang, and Wednesday early evening at Cienteung); monthly such as great preaching session with speakers from outside the area, collecting liable donation for specific moments, and *barzanzian*; and also yearly: social activities such as circumcision, visit to orphanages, religious *rihlah* to Islamic boarding school, and others.

Meanwhile in disaster situation, several mosque's activities are usually handed over to this organization wing. Non-government public kitchen as a cooperation result between mosque and emergency response activists will hand over the management to majelis taklim. Besides cooking, they can also cooperate with external emergency response activists to assist education and psychosocial therapy with Irmas for children. Even in Cigalontang, members of al-Hikmah majelis taklim were mobilized to clean light ruins of mosque's building and other facilities, building roads, irrigations and other.

In a relatively long period after the disaster. It is the majelis taklim group who often are organized to perform activities which in nature are training and simulation of the disaster. They are most often involved in these activities with the consideration that they are the one who are most often at home at the time of disaster. With this knowledge, they may be able to rescue themselves and the children by the time the disaster happens.

In disaster situation, the potential of majelis *taklim's* role is knowledgeable. By grouping systems, these women can work without feeling exhausted. Individual time and family time are rescheduled to be able to take part in collective work. Usually, those rescheduling will sacrifice sleeping time.

Women of Cigalontang, Toboh, and Bulak Laut villages will rise very early in the morning around 3. After performing *recommended prayers* (*tahajud* and *hajat*) as advised by their head of majelis taklim, they will complete their kitchen business: preparing meals for their husband and children. At 5 they bathe and prepare their children for school. After everything is ready, at 6, the mothers then leave for their social work according to their time and group allocation.

They socially work until 13.00. After they got home, again they take care of domestic business. At 15.30-17.30, after completing domestic chores, if there is no preaching session, they will take a look at and clean their

plantation or rice field. There is no afternoon nap in the life of women village. They also are willing to share their individual-family time and energy for social activities, particularly for participating in disaster mechanism tactical steps.

1.4. Irmas (Youth Mosque Organization)

As mentioned above, Irmas together with majelis taklim are mosque's wing institution which is autonomous. If majelis taklim becomes a media for women to actualize in social religious section, then Irmas is a media for teenagers and youth to "learn" in social religious activities. The age range of these teenagers and youth members of Irmas is 14 to 26 years old.

In addition as a media for channeling ideas, the necessity to accommodate social needs to be accepted by their surrounding peers is the main consideration to form this organization. Having social maturity will make this prospective generation easier to orientate and socialize with external world, i.e. surrounding society. Besides that it will also facilitate them to interact socially in an independent way, meaning teenagers will not become individuals who are dependent with their social environment.

With an organizational structure which is almost the same as majelis taklim or *takmir*, they formulate and carry out activities based on their capabilities. Activities organized for example are shalat training, handling corpse training, al-Quran reading, preaching session, *barzanzian*, *arisan* rounds, *nasyidan,* printing and other crafting course, and also organizing drawing, singing and story writing competition for children and teenagers.

On top of that they are directed to participate in helping the implementation of *takmir's* work plan such as periodically cleaning the mosque, preparing preaching session activities and other mass activities. They are there almost in every activity at the mosque, including activities organized by other organization wings.

Because of that position, in disaster situation, we can say that they are the busiest of all. In addition to their focus in the implementation of psychosocial therapy activates and other things related to guiding children, they also take care of, organize, and distribute assistance.

This young group of the mosque becomes the backbone in the cooperation of mosque organization and emergency response activists. Emergency response activists are also better-off in choosing them as the operational tactical executor. In addition of having good control of their region, they can also communicate uniformly. They are directly coordinated by the head of Irmas, but usually *takmir* will also appoint someone from the youth figure to be the facilitator of the organization. Emergency response actors can also

work together with Irmas in the activity execution in accordance with their field specialties.

Almost all elements of the mosque's organization structure can be involved in the disaster management mechanism based on each function specialties. Based on one NGO facilitator experience, cooperation with the mosque is easier and more fun, because almost all bodies involved work without considering time and cost calculation.

Excluding time for prayer, they will work vigorously. In the time of disaster situation, they take working for the goodness of mankind around them as a part of jihad. For that purpose, they can work with anyone. There is a concept of inter-religion relationship which respect each other and which is obviously put into practice by mosque institution at the time like this.

This fact supports the potential of mosque's role in disaster situation which includes reinforcement of agent of disaster handling in the norms of humanity, civil society, and *unradicalism*. This potential may exist if emergency response activists' party can give the right stimulus; if the stimulus is wrong, then they will be expelled, as in the violation of boundaries in using that role.

2. Forms & Strategy to Attract Participation: *Zakat, Infak, Sadaqah* & Lectures

In Islamic teaching, at least there are three forms of duties and direct-cash individual participation to fulfill the concept of *at-Taawun* (helping each other) and *al-Birr* (good deeds). The three are *zakat*, i*nfak* (liable donation) and sadaqah. It is called direct-cash because in Islamic teaching we are familiar with other forms of participation, i.e. *wakaf* and *hibah*. Even though these last two forms have both economical values, but they can be in non-cash forms such as land, house, and other things.[9]

Before starting the discussion on zakat, infak and sadaqah in the six mosques above, to open up knowledge on participation, it is important to further elaborate the concept of *at-Ta'awun* and *al-Birr*. The words of *at-taawun and al-birr* in this understanding are clearly written together in al-Qur'an. The words *ta'awuni 'alal birri wattaqwa, wala ta'awuni 'alal ismi wal*

[9] These days a contemporary fiqih has developed which supports the opinion that wakaf does not apply only to motionless objects (land) but also in other forms such as buildings, even money deposits relatively long pertaining benefit. This wakaf is classified as sadaqah jariyah, meaning merit will contiously flow to the emergence response activists as long as the wakaf's fortune stil gives benefit to the people or society. Wakaf must not be destroyed, but it may be transferred into other forms as long as the benefit is guaranteed to keep on going (Qardhawi 2007).

'udwan (do help each other in good deeds and devout, and don't help each other in sins and wrongs).

The concept of helping each other generally is in the region of good deeds or kindness. The word *al-birri*, often translated with the word of social philanthropy. *Al-birr* seems to point to the meaning which is practical in life, where the emergency response activists are willing to sacrifice his whole energy, time, and funds that they have for the benefit of others. This wording is more meaningful compared to *al-khair* which means kindness. *Al-khair* is applied for something general, not direct-cash, and can be anything, including prayer and energy/power.

If we look at the above verse, the word *al-birr* is combined with the *athaf* alphabet (conjunctions) *wa* with the word *at-taqwa.* This means *al-biir* or social philanthropy has one relationship or becomes the cause of someone to be referred as devout. Devout is not only for those who are diligent in their shalat, praying and *dzikir*, where these behaviors area are mediated by mosque in terms of "second dimension", which religious service place-sacredness symbol; but also points out that devout means Moslem individual's involvement toward real life, where his behavior are mediated by mosque's objective space.

As objective space, he will be in contact with outside world, including people of different value and social system from society of his main mosque user. As an objective space, anyone can access, and those people become *wasila*h (mediator) of devoutness from his main emergency response activists. Devoutness forms itself are the three participation forms as above, even though one particular form is only intended for the Moslems, that is zakat.

2.1. Zakat

Zakat, interpreted as the washer of something bad, is the amount of money or a number of good in a certain value which every muslim must give after a year to certain people that have fulfilled certain requirements classified as the zakat receiver. Zakat is obligatory and is one of the pillars of Islam. It is said in al-Baqarah [2] verse 110;

> "And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do."

The wealth or income which reaches the limit of *nishab*, its *zakat* can be paid to *takmir* as *amil* (zakat committee) to be given to the *mustahiq* (the party that has the right to receive), with the minimum amount regulated by the Islamic Law, such as the harvest of farming, plantation, livestock, trade,

salary, or wages. At-Taubah: 60 mentions eight categories of zakat receivers.

> Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

Zakat is classified into three categories: (i) *zakat fitrah,* zakat to purify ourselves. The amount of this zakat is equivalent to 2,5 kg of rice per person every year. Zakat in this category is distributed completely for the local community; (ii) *zakat mal,* that is *zakat* of wealth that must be taken from certain wealth at certain amount after a year. Normally, the amount is equivalent to the value of at least 80 gram of gold. Its zakat is 2.5 %. *Zakat mal* usually is given to *amil* (zakat committee) or paid at the same time when *zakat fitrah* is given in the month of Ramadhan; (iii) *zakat* of profession, that is *zakat* taken from the salary or wage a muslim receives after a period of one year. This *zakat* is generally given at the same time as *zakat mal*.

The last two kinds of *zakat* mentioned have a potential to be developed as a hidden source for the need of ummah, including the fund for disaster management. The participatory funds for the disaster can be categorized as the implementation of social piety or as the implementation of social theology. The survivors who are muslims have the right to get *zakat*, and the survivors who are not muslims have the right to get the fund from *infak* and *sadaqah*.

The three categories of *zakat* above generally received by institution and government mosques. These mosques are located in urban areas and the people are aware of *zakat mal* and *zakat* of profession. Nurul Iman Mosque in Padang, for example, received zakat from the people in 2010 at the amount of 64 million and 2,4 tons of rice. The details are as follows: 18 million from *zakat fitrah,* 22 million from *zakat mal,* and 24 million from *zakat* of profession.

Based on the level and category of mosque, the amount is actually relatively small compared to other government mosques. This is due to the fact that the zakat payer would like to pay to *Lembaga Amil Zakat* (LAZ) or *Badan Amil Zakat* (BAZ) in Padang.

Mosque community generally receives more *zakat fitrah* and *zakat mal*, and less *zakat* of profession because the local people in the village have a limited access to professional jobs. Al-Hikmah Mosque with almost 350 mosque followers receives 1 ton of rice from *zakat fitrah*; 8 million and 200

kg of rice from *zakat mal,* and Rp. 300.000 from *zakat* of profession which is from teachers. The amount of the rice received is directly distributed and the amount of the money is distributed to some categories of the zakat receivers and certain amount of the money is spent on building the mosque.

In 2010, Baiturrahim Mosque in Bulak Laut received 600 kg of rice from *zakat fitrah* and 2 million and 50 kg of rice from *zakat mal*. There was no *zakat* of profession. The *zakat* in the form of rice and certain amount of money was distributed to the eligible and some of the zakat was spent for the maintenance and additional construction of the mosque. Toboh Mosque received up to 1, 2 tons of rice from *zakat fitrah*, 400 kg of rice and 1,3 million from *zakat mal*. All of the *zakat* in the form of rice is distributed to the eight categories of zakat receivers and some of it about 300 kg of rice is distributed to the poor people in the neighboring village. The money is saved for the salary of the teachers who teach Quran and some of it is spent to renovate the mosque

From the three community mosques, almost all of the zakat received are in the form of cash, most of it is spent for the construction of the mosque. The mosques that belong to the government or institutions submit all of their zakat in the form of cash to LAZ or BAZ, whose part of the zakat spent to build the facility of the *madrasah* (Islamic School).

2.2. Infak and Sadaqah

By nature these two participatory forms are not bound in terms of the amount and receivers. There is no fixed amount distributed to someone or an institution. The receivers are not bound, either. The receivers can be non-muslims who need aids. Pay attention to the Hadith below:

> "A good friend asked Prophet Muhammad which Islam is the best. The Prophet Muhammad replied the best Islam is giving food (and other daily needs to others), and deploying the peace to anyone you know or you don't know (Narrated by Bukhari)".

In a common situation, the management of mosque uses two forms of participation to maintain and build the mosque. To collect the fund of *infak* and *sadaqah*, the a *takmir* circulate boxes to the mosque followers. There are two forms of *infak* and *sadaqah* box; a big one and a small one. A big box is designed to collect the fund every day. This big box is usually put near the doors of the mosque, near the restrooms, and near the places for taking *wudhu*. The number of the boxes is about three in each mosque. The big boxes are opened and the fund collected in is counted once a month after the completion of Friday prayer. The amount received is jotted

down in the book. The fund is used especially as the permanent fund of the mosque for the development or renovation purpose.

A small box is also used to collect *infak* and *sadaqah*. The small box has a small size of about 20 cm x 20 cm circulated every Friday prayer or preaching sermon involving many people. This small box is circulated to collect the fund of infak and sadaqah weekly. After the event is over, the small boxes are directly open and the amount is also counted

The amount of money received on the previous Friday will be announced to the mosque followers the following Friday. The amount is jotted down in the book and also on the board. This fund is spent for the maintenance and the operational cost of the mosque such as paying electricity bill, cleaning service, clean water, and the transport of the Friday preacher, and other activities carried out by *takmir* and any of its autonomous bodies.

In receiving and using the fund from infak-sadaqah, there are takmirs who prefer increasing the income account than making more socio-religious activities. These takmirs want to reach target income as high as possible for the purpose of building and renovating infrastructure.

In the view of this matter, it is recommended that they choose objective space as target. It can be used to increase *takmir's* reputation in that period by having attracted large amount of fund from *ummah (*Followers/believers*)*. This choice was done by Toboh Padang Pariaman Mosque and Bulak Laut Mosque in Ciamis. The *takmirs* in both mosques chose to increase fund for the mosque's development, rather than using it in various socio-religious activities.

On the other hand, there are *takmirs* who prefer making more socio-religious activities, such as Qur'an recital (learning Quran) or more involving activities with the *ummah*, such as mass circumcisions, free staple food disbursement, and others. These *takmirs* often said that there are lots of false accusations about the mosque's bank balance.[10] The money belongs to *ummah* and it supposed to be utilize for the benefits of the mosque and socio-religious activities, it shouldn't be kept in the bank.

This last choice was done by *takmirs* from al-Hikmah Mosque in Cigalontang. That's why the cash fund of this mosque is always minimal, only enough to finance mosque's needs for a current month. Every week,

[10] Therefore, the financial system of the accountibility is absolutely important. All of the money received and spent must be jotted down clearly and accurately. Periodically, for example, at the end of each month, the financial status must be reported in details and it must be transparant to any mosque follower. This will influence the trust and the willingness of the mosque followers to donate through *takmir*.

al-Hikmah Mosque receives infak-sadaqah fund as big as Rp 200,000 to Rp 300,000. Average earning per month is Rp. 800,000 to Rp. 1,000,000. This amount is used to finance the mosque and its monthly activities.

For momentary activities, the earnings from fund boxes that are passed around are usually announced after an event finishes. Then this fund is put as the mosque's cash earnings, which then will be used for similar activities. The cash balance calculation is the general received earnings and expenditure done by *takmirs* with regulations that are discussed in a meeting.

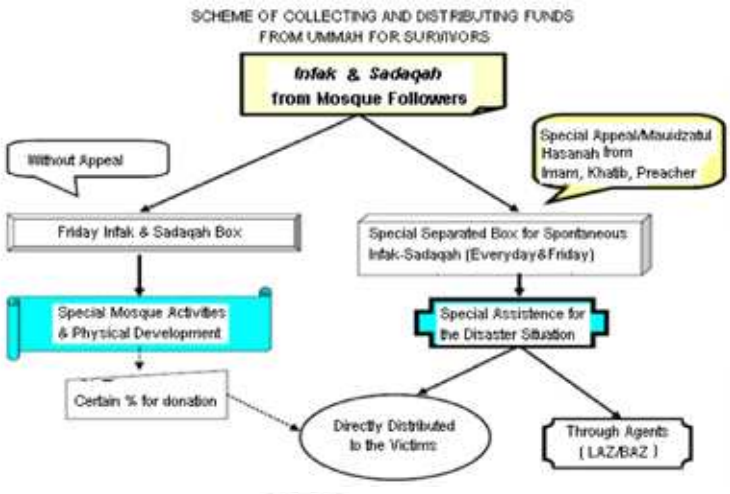
In average, a mosque received minimum fund as big as Rp 200,000 per week. This amount is multiplied by 500,000 mosques all over Indonesia. Therefore the total amount of *infak-sadaqah* from the society reaches Rp 100 billion per week. It's a fantastic amount for having disaster mitigation program. Unfortunately this *infak-sadaqah* fund is only for limited use in infrastructure.

Therefore, it seems implausible to expect in getting the fund for disaster mitigation from the mosque's cash balance or fund boxes that are passed around every Friday shalat. Fund like that is earned from special activities done by the mosque. When a disaster strikes in their area or different area, the *takmir* will distribute donation bags especially for the survivors. The collected amount will be managed by the mosque, or given directly to the survivors, or entrusted it with NGOs.

So the *takmirs* have initiative to open special donation bags to help survivors. The donation bags are distributed daily or every Friday, and they sometimes give more earnings than the weekly or monthly mosque's earnings. Nurul Iman Mosque once received Rp 8 million donations in one Friday prayer.

Al-Hikmah Mosque does this too. They once received Rp 2 million in one Friday prayer. At that time, there were many government officials and volunteers joined in Friday prayer. Donations from community usually will not exceed Rp 200,000 (interview with Mr. Entjep).

Other than donation bags, the *takmirs* will also use the fund collected from small boxes that are passed around, that are meant for mosque needs, for disaster victims. They will use some percentage of the total amount, which will not exceed the mosque's expenditure.



However, generally, community mosques do not have tactical fund from infak-sadaqah for disaster mitigation, either in the form of help or other participation. The fund collection is done spontaneously by passing the donation bags around.

It is not the case with organization mosques which are commonly managed by centralized organization. There is infak-sadaqah fund that are set apart for organization's tactical fund.

2.3. Lectures

The participation of mosque's *jamaah* (followers) in the form of obligatory *zakat*, or voluntary *infak-sadaqah*, for mosque's internal interests and disaster survivors can be encouraged in the socio-religious lectures. There are common lectures and there are extra ordinary lectures. They are divided based on the origin and popularity of the lecturers.

Common lectures are done in routine worshipping rituals or Quran recitals, done by *takmirs or imams and khatibs* in the area. They will ask the *jamaah* to donate their money to alleviate the misery of disaster victims by doing *infak-sadaqah*. During the lecture, infak boxes are passed around. The local language and charisma used by the local figures can attract community who look at them as role model. This is the strength of common lectures.

Extra ordinary lectures, or popularly called *Pengajian Akbar* (Grand Sermon) usually call lecturers from other areas. They are famous and have unique characteristics, such as funny and entertaining, having great charisma, able to recite Quran very fluently, or able to impress lots of people. Just like common lectures, the infak boxes are passed around.

Often, the invited lecturers in the Grand sermon spread their *turban* (headwear) as the receptacle for sadaqah from the audience.

This spread of white turban really encourages audience to donate big money. Furthermore, the lecturers often use religious postulates that reassure people to donate. Stories about tragic conditions in disaster areas often make people cry.

> Baiturahim Mosque sometimes functions as media. One activity mediated by Baiturahim was when government (Regent and House of representative) gave socialization about disaster. With lecturers from the regency, they held *pengajian* in here. This activity came from outside. This mosque doesn't have special programs about disaster mitigation. This activity was coordinated by Mr. Adi as DKM. Other than that, many ustadz gave lectures about disasters, of which they are more theological and encouraging, about how we have to be patient, resolute. The lectures don't touch technical aspects such as lessening the risks of disasters (Interview with Darto Adi).

These different techniques of lecturing makes many people flock in Grand Sermon. People come from neighboring villages. This is one strength of Grand sermon. Although it has some weaknesses namely it uses language that is sometimes unfamiliar to general audience, and it costs a lot in the implementation, except if it can be supported by disaster emergency response volunteers.

The lectures are sometimes filled with socializations and simulation about disasters, just like what they did in Baiturrahim Bulak Laut Mosque.

Besides encouraging community to help victims, lectures also become psychosocial therapy for the survivors. Due to its strategic functions, disaster emergency response volunteers often cooperate with the mosque to hold events of Grand sermons or common lectures. In six mosques in the researched locations, each of them held these events, supported by disaster emergency response volunteers.

Avianto Muhtadi explains in his book "Dasar Dai dan Imam dalam Berda'wah" (The Fundamentals of the Preacher and Imam in missionary endeavor) that:

Da'I is literally *isim fa'il* (subject) from the word da'a-yad'u, meaning calling, inviting. Terminologically, the word *da'wah* means calling on or inviting humans to do good and prohibit them to *munkar* (prohibited) activities ruled by Allah and Hia messenger. The *da'wah* (missionary endeavor) has a purpose, that is changing the view of life. In Al Anfal: 24 it is implied that the purpose of *da'wah* is to awaken humans on the real meaning of life

Urgensi dan Strategi dakwah

In Qur'an the phrase “amar ma'ruf nahi munkar" is found in many places. For example, in QS. Ali Imran: 104: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” In other verse it is said " Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah...” (QS. Ali Imran: 110). If it is investigated carefully the verses ask muslims to implement the phrase “amar ma’ruf nahi munkar” in their daily life. A *da’I* ans *imam* should be able to deliver this message to the *ummah*. The verses also suggest and support the muslims to have a group of muslims who is consist in missionary endeavor to call on people or invite them to do good and avoid bad things. This group can be an organization, a group of individuals who can do missionary endeavor wholeheartedly.

The suggestion is supported by hadiths: "Anybody who sees the *munkar* (the prohibited), he must change it with power (imam/leader); if he cannot, he must do with his tongue/oral advice (*da’i*); and if he cannot, he can say in his heart that he hates.

From the verses mentioned above, it can be said that *amar ma'ruf dan nahi munkar* is one of parameters Allah uses to judge the quality of ummah. When raising the quality of an ummah, Allah said: "Ye are the best of peoples, evolved for mankind..” Allah explained the best of peoples in the continuation of the verse “...enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.." (QS. Ali Imran: 110).

In classifying an ummah into the ummah of the lowest degree of the quality, Allah also uses the phrase *amar ma'ruf nahi munkar* as the main parameter. Allah Said Swt. berfirman: " Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.” (QS. Al Maidah 78-79). From this point, it can also understood how far the urgency of da’I and imam is.

3. Providing and Utilizing Facilities Room

Besides participating in collecting fund, a mosque that has appropriate facilities and rooms have potential roles in disaster situation. A mosque as an objective space has parts that can actually be accessed by the survivors

and volunteers. But the accessibility is limited by the definition of a mosque as the sacred "second nature".

As an objective space, mosque consists of main chamber to perform prayers five times a day, Quran recitals, and religious activities held by the *takmirs*, *mihrab* room for *imam* and *khatib*. This small room is located next to the pulpit in front of the main chamber. The jamaah is reluctant to access it. And there is takmir room on the left /right side of *mihrab* room.

There is also the mosque's terrace that is used by children to learn to recite Quran, if they don't have the special classes for Quran recitals (TPA-TPQ), *majelis taklim* (assembly) for ladies, activities that involve a lot of people like *Irmas*, Friday prayer, Ied-Fitri prayer, *pengajian* (preaching sermons), and Ied-Qurban event.[11] Bathrooms and wudhu area are used by *jamaah* as sanitation and requirement in doing the prayers. The front yard has the shape of letter U (if the mosque has spacious yard) or it has only one side of front or side yard, if the mosque has narrow yard. This yard can be used as parking area, TPA children's playground, and locations for big events.

Besides having main building and supporting facilities, a mosque also has other buildings in its vicinity. Generally they are managed by *takmirs,* such as *majelis taklim, Diniyah* work groups, and al-Quran learning center, a library, *Baitul Mal wa Tamwil,* and others. All of these places can be accessed by any Muslim, especially for local *jamaah*.

In the six researched mosques, there are four most-used rooms in disaster situation. *First*, main room for performing prayers is also used for victims to pray, for coordinated meetings about tactical steps in disaster mitigation such as help distribution, public kitchen, community involvement, participation encouragement, etc.

This room is often used by *takmirs* as command post in disaster mitigation. Emergency response volunteers who are Muslims can enter this room, especially if they want to cooperate with *takmirs.* If the activists of Emergency response volunteers are non-Muslim, then the meeting is held in the terrace or in other public buildings in the vicinity, such as TPA building or other meeting rooms.

[11] To Masdar Farid Mas'udi (2007:55), if the mosque terrace is spacious enough, it is not necessary to have religious education in a special school/madrasah by having its special building. The mosque terrace is really spacious enough for the place of religious education or the place to learn Quran, books of ethics, Islamic law, tasawuf, etc either for children or adults. Establishing this kind of activity is not only giving a reward from God but also making the mosque alive. In this way, the cost of this activity is low because there is no need to build a special building. Having this activity at home is negating the effort to make the mosque alive and it can also invite something behind this activity.

In normal situation, this room is not a place for *jamaah* to sleep. But in emergency situation, when lots of survivors lost their homes and terrace and tents cannot hold them anymore, they can sleep inside, like in Cientueung Mosque, although some *takmirs* worried about this permission, especially there is a hadith that does not allow the main chamber of the mosque for excessive eating, drinking, and sleeping.

Second is the terrace. For Emergency response volunteers, the survivors and takmirs during disaster situation, they often use terrace, which is convenient because there are minimal number of prohibition there. The survivors can sleep, eat and drink normally. The whole terrace is divided into rows of 2 meter x 2 meter sections to hold families. Bags are lined up inside the sections to be used as children's pillows. These facilities for survivors were done in Nurul Iman Padang Mosque; Toboh Padang Mosque, At-Taqwa Mosque in Cienteung, and al-Hikmah Mosque in Cigalontang.

Observe the interview below:

> This mosque became a command post? Yes. Everyone took a refuge here. A week after earthquake, people were still afraid to sleep in their homes. Two weeks without electricity, so the mosque used a power generator for a long time. The survivors slept on the terrace. They couldn't sleep inside. There were also tents from NGOs and government in the front yard. (interview with *jamaah* in Toboh Mosque)

Third, the mosque's front yard. This open space is the most accessible for everyone. The emergency response volunteers often build makeshift tents, from big command tent for 50 people capacity to small tents. The front yard is also location for public kitchen, built by government or NGOs with local communities to support particular events. Some help posts use the yard and some of the mosque's building for storage. Front yard is chosen because bathrooms and sanitation are nearby; it has wide open space and easy transportation to go there.

Fourth, bathrooms and wudhu areas. As part of Water and Sanitation, these places are basic requirement for individual and social activities in a temporary shelter. The mosque has great potential in providing water, enclosed rooms, and sanitary toilet facilities. The survivors can easily fulfill their basic needs, and the surrounding environment is kept clean. Disease spread that commonly strikes during a disaster can be minimalized.

With various facilities, it can be said that there is no other place as complete as the mosque's facilities in dealing with disaster situation. In

mental map anyway, the secure feeling from the belief about "second nature" of the mosque have given some calmness to the victims. This is unseparated part of psychosocial therapy for them.

While in social map, the involvement of disaster mitigation *takmirs* and participation of *jamaah* has brought the mosque as a potential basis in disaster mitigation mechanism.

> At that time, almost everyone ran to the mosque. This is God's house anyway, so I believed Allah would save us. That was our reason to come here. Every night we slept there. In the morning we went back home (Interview with Kamal, a jamaah of al-Hikmah Mosque, Cigalontang)

The mosque in the definition of objective space and second nature which play a part in disaster situation becomes a unique characteristic. This should be recognized by related parties. Observe the conclusion of a limited discussion below:

> Since the age of Prophet Muhammad SAW, a mosque has been multi function, from Mahdlah worshiping rituals until martial arts training center. This can be justified as long as the mosque's unity and cleanliness intact. Disaster mitigation can be centered at the mosque, but its dignity must be maintained. So it doesn't mean that a mosque is a place for victims to sleep. So we agree the program for disaster mitigation is done in the mosque, but we will not allow any activity that disrupts the mosque's solemnity. (discussion result in PP Persis, December 2010)

4. Aid management: The mosque and Emergency response volunteers

Three topics below are the resource and facilities owned by six researched mosques. This potential is the implementation of local community disaster mitigation resilience, and the realization of Law Number 24 Year 2007 concerning Disaster Mitigation. There are several matters to notice about how this potential is managed by the mosque in disaster situation. This refers to help management.

In every fasting month of Ramadan, each mosque in the researched locations, especially community mosques, simultaneously form the committee of ZIS (*zakat, infak* and *sadaqah*). Even in the remote village like in Baiturrahim Mosque in Bulak Laut and Al-Hikmah Mosque in Cigalontang, there is also ZIS committee as a way to collect donation from ummah. The great thing is, the committee not only receives *zakat fitrah* (obligatory Ramadhan donation), but also *zakat maal*.

For example in al-Hikmah Mosque, the ZIS committee's coverage is not only local *jamaah* or surrounding neighborhood, but also general Muslim.

Cienteung Mosque even put some banners that ask Muslims to donate their *zakat, infak* and *sadaqah* to Cienteung's ZIS committee.
Zakat, infak and *sadaqah* have two meanings, namely the participation from ummah as a worshipping ritual from the giver and a help for the receiver (survivors). The interests of these two parties must be fulfilled in a good management system. Dependency of ZIS committee's management by regional takmirs is not good, because ZIS committee is not *amil* who has the rights in managing ummah's fund in those two meanings.

In fiqh literature, *amil* is a person who is qualified to certain criteria in the matter of collecting, administrating, and distributing *zakat, infak* and *sadaqah*. *Amil* must record, take care of the administration, and distribute zakat to appropriate parties, mentioned in Al-Quran as *fakir, miskin, amil, muallaf, riqab, gharim, sabilillah* and *ibnu sabil.*

In doing this job, most ulemas have fatwa that *amil* may take one eighth part or 12.5 % from total donation, with the assumption that each part of the 8 classes gives 1/8 part. This is very big amount, even bigger than fund management in financial institutions like a bank that only takes 5 percent. Because of that big amount, an *amil* must be someone who really knows about the fiqh of *zakat, infak* and *sadaqah*, about fund distribution management and about the organization and its administration.

Such statement is in line with Yusuf Qardawi (1997:545) which stated that amil zakat (included in an institution) is they who execute every ZIS activity (the collector, treasurer and keeper). Qardawi added that they should be promoted and regularly paid by the government. In law Number 38 Year 1999 concerning Zakat management, it is clarified who is entitled to be called *amil*. They are BAZ (Board of Amil Zakat) and LAZ (Amil Zakat Institution).

The consequence of this regulation is that *takmirs* who often become ZIS committee cannot be called *amil zakat*, and make them received a portion of the collected *zakat*. Especially currently, BAZ and LAZ are built in many locations.

If an *amil* doesn't have mandate and appropriate skills and knowledge in the related matters of fund management, while he already takes his 1/8 portion, then the balance between his capacity and his right that he's already taken. There is a concern he might do money graft from the fund which he has collected.

Actually, there are various organizations that take care of ummah's fund everywhere. They even have networks in many regions. This management organization might be established on its own or formed by the government.

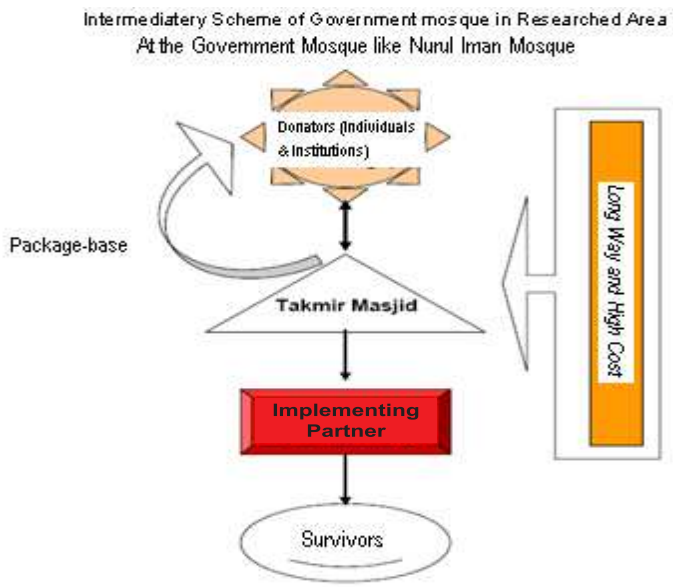
It means, such organizations are recognized legally. If the money collected by those ZIS committees are distributed via legal institutions like BAZ, the amount and the benefits are surely enormous, especially for alleviating disaster survivors.

In other words, *zakat, infak* and *sadaqah* management organizations can cooperate with *takmirs* as partners in collecting donations. As partner, the *takmirs* will get provisions before they actively manage the zakat.

ZIS committee formed by *takmirs* work all the time to collect donations and as a means for community participation after being encouraged in lectures. The participation is not seasonal only during Ramadan, but it is continuously done. The awareness of community to donate *zakat, infak* and *sadaqah* will always be present in months after months. ZIS committee in Nurul Iman Mosque has used this model.

They cooperate with LAZ/BAZ to collect donations from ummah and/or directly distribute it to Emergency response institutions. (Interview with Zainul in Nurul Iman Mosque, and Mrs. Aisah in Istiqamah mosque). This is a good example of proper management and implementation of ummah's fund. Specifically, the disaster help management involves intermediatery.

The management scheme is like this below:



Such scheme is one of the methods of fund management in two meanings, namely participation and help. The other five researched mosques also have their separate management in handling donations from benefactors

and emergency response NGOs. The individual help is usually given directly based on the request from the benefactor.

If the help is in the forms of material/goods, they are directly distributed to the disaster survivors with the amount based on the distributive fairness, And if the help is in cash, which the giver specifically want to alleviate the costs of basic needs for the families of survivors, then the *takmirs* will firstly calculate how many recipients that can be donated. If the donation doesn't cover all victim families, then the amount of money is reduced so every survivor can get some.

> Al-Hikmah Mosque in Cigalontang once received Rp 5 million in cash from someone in Jakarta. He requested that the money be given to 100 families of victims. Al-Hikmah actually covers 8 mushalla with around 200 families. With fairness consideration and to avoid social envy, the amount of donation, which was originally Rp 50,000/person, was reduced to Rp 25,000/person. The decision was taken by most takmirs, although some other takmirs thought they should ask the benefactor about it. Having been asked, the benefactor agreed. So then the takmirs did it. The rest of the money was given to underprivileged families, and three envelopes containing Rp 75,000 was given to the mosque.

Similar way has been done by the *takmirs* when they were given mandate to manage donation from an institution. The donation is usually big and can cover all communities within the mosque. It is important to accurately determine the number of people and the amount of donation which will be distributed by emergency response volunteers.

The difference from individual donation, the mosque has to coordinate with the government or main command post built by executive unit (Satlak). Such coordination produces decision whether the donation is distributed via mosque's mechanism or via *Satlak*.

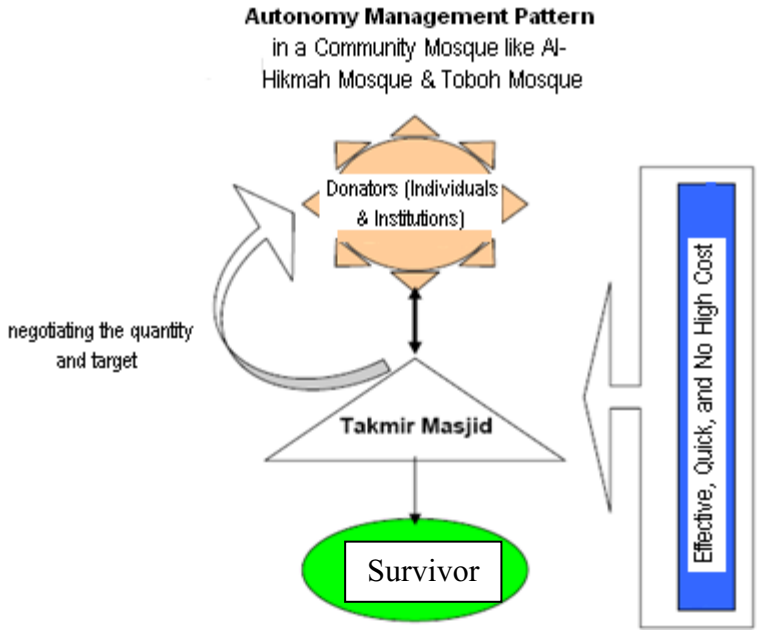
If the government decides that all help must be through one channel, like Cigalontang, then *Satlak* is the only body to manage donations, which then distribute them through appointed parties like Emergency response NGOs based on the urgency of the situation.

If the government doesn't think that all help must be through one channel, and the mosque is allowed to be the command post, like in Toboh Mosque in Padang Pariaman, then all of the management is done single-handedly by the mosque with the six tactical steps (discussed in Chapter II).

Toboh Mosque became the center of the coordination and distribution. The takmirs cooperated with local NGO which distributed aid from Japanese institution. They built tents for the victims. In the morning, that NGO demonstrated how to build a tent in the mosque's front yard. The takmir gathered the people who would receive donations. There was government help from the regency. Unfortunately, the government could only control the granted fund and help (interview with Hamdu in Toboh mosque.)

Fund management done by community mosque looks simple, effective and efficient. The disaster survivors could receive help as soon as possible in practice. However, this model is rarely used in organization mosques. Especially if such mosques only become the fund collector, while the distribution is handled by different organizations.

The autonomy management pattern is described in this scheme:


Autonomy Management Pattern
in a Community Mosque like Al-Hikmah Mosque & Toboh Mosque
Donators (Individuals & Institutions)
negotiating the quantity and target
Takmir Masjid
Survivor
Effective, Quick, and No High Cost

On the other hand, aid management done by organization mosque is different from such community mosques. Some of the operational steps were revealed from a discussion's result in Bandung.

First, we find out what happen through the regional contact persons. Then we analyze the location of disaster, positions of our contact persons, and then we plan what we should do. So early information is important on how bad the disaster is and the condition of our families. We can determine our actions. The contact persons are people within the organization.

Then, we contact Heads of regional administration and local office by telephone. letters or text messaging, urging to give help in their capacity. After that, the donation is gathered in one place, usually at the PZU (*Pengelolaan Zakat Umat*/ Ummat's zakat organizer) to be distributed later. Headquarters sends initial team. If possible the team recruits our member in that region. This special team is called Sigab (*Tim Siaga bencana*/ Disaster-Ready Team) and consists of 2-3 persons to do early identification. After that we cooperate with PZU to collect help and distribute it. (Discussion's result in Bandung, December 2010)

Fund collecting from *ummat*'s participation in two meanings is an important element in the whole process of disaster mitigation. The help is collected by all members of the organization, and their known wings and networks. All fund is collected in one headquarter and the distribution is also centralized based on the decision of organization. The aid management is as per below explanation:

In Persis, fund is managed by one channel only. Although there are 5 field divisions, any financial matter is handled by General Treasurer, helped by 1st and 2nd treasurers. Sources of donations are various, but there is only one collector. Included in it is the fund allocation for social activities. The fund is not piling up in the bank account, but it is being prepared for appropriate priorities. So it is flexible.

Commands from Persis headquarter assigns autonomy field divisions in accordance to each field's task. In central level, there is coordinator team for disaster mitigation. *Jam'iyyah* under it is automatically headed by the existing head of *Jam'iyyah*. PZU also has representative and unit in each branch. So the movement is simultaneous and the fund is mostly from internal *Jam'iyyah*. In Aceh, that fund could be used to build mosque and madrasah. If I'm not mistaken, the amount of fund was more than Rp 300 million.

We also sent dozens of million rupiah to earthquake victims in Pengalengan, West Java, and flood victims in Bandung and its nearby areas. Ladies and female youths are the ones who move the quickest because they have *pengajian* and activities, where they collect the donation, such as in *pengajian* every Sunday. We also make donation for international disaster such as in Palestine (Discussion's result in PP Persis Bandung, December 2010)

They actually realize that centralized aid management has weaknesses, namely the slow speed of aid distribution to the victims. However, this kind of management makes sure disaster mitigation done by institutions can be

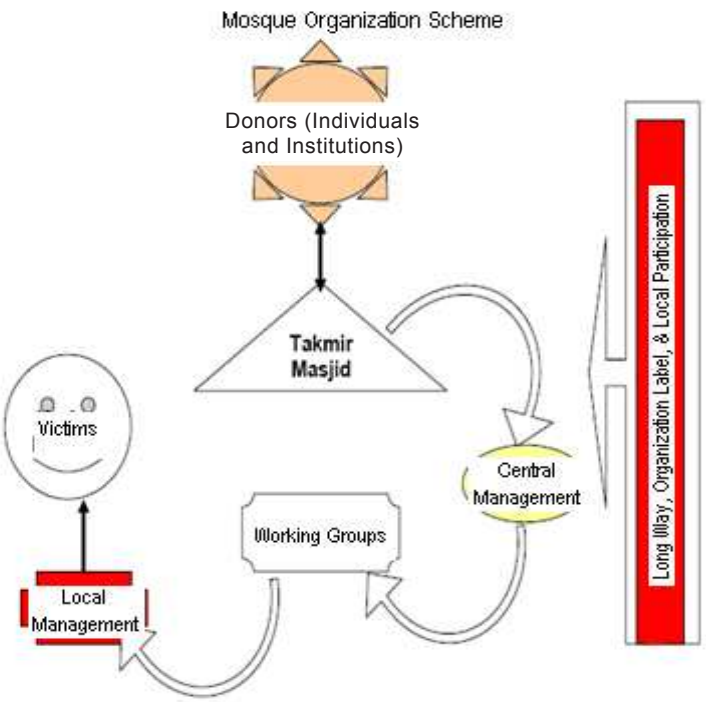
coordinated well. Problems that should be urgently overcome is to improve the volunteers' capabilities in Disaster-Response Team, so they can work faster, better, and smarter in determining operational tactics in the field.

Coordination between headquarter and organization mosques in the regions is done by strengthening the relation of field divisions. We have two: PZU (zakat organizer) and Social division, one of which deals with disaster. For encouraging people participation, we contact *Jam'iyyah* in the special *Maliyyah* unit. Fund management is done by PZU, headed by Mr. Hilman.

There are two area divisions, internal and external. Internal *Jam'iyyah* has already scheduled and had its own work pattern to build communication between headquarter, regions and finally *jamaah*. The speed in communication is prioritized. For external region we look for sources of fund based on the acquired data. We have agreed on the work mechanism.

The speed in distributing aid depends on the size scale of the disaster and the existence of *Jam'iyyah* network. Wasior, Mentawai and Merapi didn't have proper network. But the emotional aspects of those disasters were huge, so we moved pretty fast. At that time we could directly involve ourselves. (Interview with Hilman and Ustadz S in Bandung)

Some explanation above can be described in this scheme below:



From that explanation, it can be concluded that there are at least three trends in aid management has done in six mosques. The trend is related to the each mosque's criteria. Community mosques choose autonomy management, in which the *takmirs* have special rights in managing donations. On the other hand, government mosques choose implementing partners in managing donations. Organization mosques use centralized management, where central and regional communication really affects the existing aid management.

Aid management in community mosques doesn't rely on the systematic administration, but more focused on how fast the aid could be distributed. Evaluation and monitoring principles in Project Sphere implementation cannot be realized. Evaluation and monitoring are done more by supervision from public figures and *takmirs.* When aid and goods are distributed well to the victims, all problems are considered done and they are never discussed again. It happens all the time. This principle is actually also done by organization mosques and government mosques in implementing their aid programs. Surely there are special differences, as described in the two schemes above.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهَ مَنْ آمَنَ بِاللّٰهَ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللّٰهَ فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ ﴿١٨﴾

(QS. at-Taubah [9] : 18)

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

(QS. at-Taubah [9] : 18)

CHAPTER IV
Women and Youth Mosque: Potential Actors of Emergency Situation Response

The theoretical framework of the subject is that in the theory of social science, the idea about the action and actor at the time of the occurrence of the disaster are in the frame of being "interdependent", or can reflect a process of dialectical relationship. An occurrence like a disaster can be the moment and the space altogether get involved in creating something or a series of actions from the experience the actor has.

The action and actor do not refer to a series of independent actions which are collected together as one, but refer to a continuous action carried out by an activist of emergency situation response. The action here is articulated as an element involved in the "actual flow" or causal contemplation from the intervention of a creature available in the process of continuous occurrences. The moment and space altogether need to be created for this purpose.

There are two things that can be seen by an actor; first, an idea of action has a relevance to an activity of a person or a group of activists of emergency situation response in practical manner; second, a nature of action which in any point of time an activist of emergency situation response (actor) can act the other way positively in the form of try-out intervention in the process of the occurrence of the event in the world or negatively in the form of being patient in facing the event. There is a direct intervention in the event and also the patience at the same time in facing the event of the disaster. In a simple way, the action is defined as a pattern of historical activities and an actor is defined as an activist of emergency situation response or the main actor of the activity.

Not only disasters, tragedy in general, invites the involupment from the different actors. They are bound by a kind of awareness that they have to be involved in the event of history. If we investigated further, the religious reason often expressed by the different actors is not far from what they want for their existence in the linear history, life-death-happy life in the hereafter.

With this perspective, we are finally aware that many actors or volunteers wanting to carry out an activity of handling a disaster without getting paid. They are not even reluctant if they are forgotten publicly. They are satisfied if they get involved in the event. The mental satisfaction is a priceless experience.

Based on the definition and the perspective above, this research put a group of women and youth as influential actors in disaster management with a variety of their activities. Their activities include public kitchen, settlement reconstruction, and the mental recovery of the children and their parents.

1. Common-Kitchen-Like

Common-kitchen-like sounds odd because the word "like" is added here. The word "like" denotes that it is similar to or considered as a common kitchen. Why is the word "like" is used in this activity? In the general frame of the mechanism of disaster management, a public kitchen is defined as a facility to prepare, make, and distribute food for victims or casualties provided by the government through its coordination agencies of disaster management; National Agency for Disaster Management, Coordinating Unit for Disaster Management at Provincial Level, and Coordination Unit for Disaster Management at District Level.

With the above definition, a common kitchen is a technical component made by the government. Normally, formal common kitchens are made by government officers from the coordinator units for disaster management or volunteers from NGO, either requested or appointed by the common kitchen management *www.bnpb.go.id,* downloaded on December 10, 2010).

The involvement of community members who is generally the youth at the age of 18 – 35, the level of food distribution is at the ready to eat food stage to the refugee. When the situation needs more personnel, groups of housewives who have no babies below five years will also get involved to prepare the menu such as cutting vegetables, meat, preparing flavor, and cooking.

Within this definition of common kitchen, the level of involvement of the youth and housewives from the followers of the Baiturrahim Bulak Laut Mosque is very high. At that time, common kitchens were made by Indonesian Military Force in the yard of the Baiturrahim Bulak Laut Mosque. They ask mosque apparatus (*takmir*) to use the yard and give them access to clean water from the mosque. They also ask mosque apparatus to prepare the mosque followers who are also Mosque Youth and autonomous women group conducting regular religious activities (*majelis taklim*) to assist in common kitchen management. The mosque apparatus agreed to this request. They also asked for volunteers from NGO to help running the common kitchen.

Mosque apparatus prepared 15 youth so there were 5 youth who helped distribute the food every day. There were twelve women from autonomous

women group conducting regular religious activities to help to cook the food in the common kitchen. On the schedule, there were four people who help Indonesian Military Force every day. Because the common kitchen lasted a month, the youth and the women were tired and other youth and women continued on their own request or advice from Mosque apparatus.

Common kitchen in Bulak Laut Penanjung, which lasted one month was set up on the fourth day the disaster that is on July 20, 2006. The armed forces who were posted in Ciamis set up two tents of command; one in the mosque yard and the other close to the school next to the mosque. The command tent in the yard mosque was used for public kitchen; the other tent was used to provide health service and function as the bed for the armed forces. The victims and casualties were taken to the building of Elementary School located around 100 m away. Common kitchen serve 200 family units or about 700 people.

In the emergency period, Indonesian Armed Forces' common kitchens are beneficial for the survivors. As it is known, most of the houses in Bulak Laut were ruined so it was difficult to access clean water and provide food in houses or temporary tents. All of the foods were prepared in common kitchen so the survivors could concentrate on the recovery process. The injured survivors who were ready physically could clean the areas from the ruins of their houses. Therefore, the recovery process of the survivors could go on immediately.

The model of the common kitchen made by the government is the same as the model of common kitchen made in Nurul Iman Mosque in Padang City and Toboh Mosque in Padang Pariaman. The common kitchen were made in Nurul Iman Mosque on the sixth day in the aftermath of the earthquake and lasted for two weeks. The public kitchen was made on the request of the mosque management. They took into consideration that most of the residents in Padang City took refuge in this mosque and they had difficulty in finding food.

At that time, Padang City was paralyzed. Most of the markets and food stalls were closed because there was an issue that another earthquake and tsunami would hit. As a result, there was a request to make a common kitchen. The Provincial government granted the request and ordered Coordinator Unit for Disaster Management in Padang City to make the common kitchen in Nurul Iman Mosque.

Nurul Iman Mosque asked members of Mosque Youth Organization coordinated by Mr. Rizal to assist the activities in the common kitchen. Autonomous women group conducting regular religious activities (Majelis

Taklim) almost never got involved in the activities because their houses were relatively far from the mosque. Sociologically, the Padang Community is very careful if the women are involved in such activities, especially in the public needs.

As mentioned before, Nurul Iman Mosque has no fixed mosque followers. All of the mosque followers are only "mosque followers" who pass by the mosque. Despite this fact, in the aftermath of the earthquake Nurul Iman Mosque was one of the places where the survivors headed towards. This happened because the mosque belongs to the government and it has strong structures. Because the "mosque followers are only the people who pass by, the common kitchen lasted for two weeks only. The refugees went back to their houses on the second week and there was no refugee in the mosque afterwards.

Before the common kitchen made by Unit for Disaster Management at District Level existed in Nurul Iman Mosque, there was a common-kitchen-like. This common-kitchen-like was made on the second day. At that time, the common-kitchen-like only cooked rice, noodle, and salted fish. They could only prepared food twice a day with a very limited number of portions; not more than 200 portions. They used the mosque terrace as a place to prepare food, the mosque yard as a place with roof-tile to cook. This common-kitchen-like lasted for one week only because the government made a formal common kitchen.

Unlike Baiturrahim Mosque and Nurul Iman Mosque which were functioned as formal common kitchens, al-Hikmah Mosque Cigalontang and Toboh Mosque were functioned as common-kitchen-like. Public-common-like is defined as a kitchen which was like common kitchen managed in a simple way by an independent community on a small scale or in a small meaning it was for a certain community under the service of NGO.

At the beginning, simple common kitchens were made on the initiative of the community, either from social-spiritual leaders or from common people. This simple common kitchen was coordinated on behalf of a mosque as mentioned above. The mosque gave the fund taken from the mosque followers.

The purpose of simple common kitchens is to meet the need of food for local people as long as there was no aid. The foods were gathered from the community members who donated. Anybody having rice, seasoning, or salted fish would donate it. They borrowed cooking devises from anybody in the community who had them. The site was any accessible public place such as mosque, a residence of kind social-spiritual leader, or anybody's house which was still strong.

Such common kitchens could only serve about 50-75 families or about 200-300 people. If there is no concern from the activists of the emergency of disasters, such common kitchens will only last for one week. The limited resources will become the hindrance. If there is a concern from the activists of the emergency of disasters, such common kitchens will last as long as the activists could afford and the survivors still needed the assistance.

Very often, the activists of the emergency of disasters with the agreement and assistance from the community and their social institutes held common kitchens in a simple way for two months after the disaster occurred. This common kitchen can satisfy the food the survivors need during the emergency period, the recovery period, and even the restructuring period. The purpose of the common kitchens in this case is to make the community focus on the recovery and restructuring process as if the situation was before the disaster hit.

Such activities were carried out by al-Hikmah Mosque Toboh Mosque. Al-Hikmah Mosque Cigalontang covering eight *mushalla* (Islamic prayer house) conducted simple common kitchens with the support of the *Tarekat* network from Yayasan Serba Bakti Pondok Pesantren Suryalaya and one company. There were 300 people under the service of these simple common kitchens.

At the beginning, the simple common kitchen was held in the house of Mr. Hidin, a secretary of al-Hikmah Mosque. The earthquake hit at 15.00 in the month of Ramadan. At that time, the muslims were preparing food to break their fast. The neighbors whose houses ruined got together in the house of Mr. Hidin. There were also a group of muslims who headed towards al-Hikmah Mosque because al-Ikhlas Mosque was totally ruined.

On the initiative of Mr. Hidin, he asked his wife to cook all the rice and pilafs in the kitchen to break the fast. The housewives around also brought food, pilafs, and any cooking material to cook. They distributed the cooked food to the others. The need of foods was fulfilled in a simple way.

Later on, Mr. Hidin contacted all the mosque management and religious leader (ajengan) in eight Islamic prayer houses under the service of al-Hikmah Mosque to discuss about holding simple common kitchens as long as there was no aid from the government and NGO. They agreed to make simple common kitchens in the yard of al-Hikmah Mosque.

The Role of "Ibu Bela" and the Mosque Youth Organization

The female followers of al-Hikmah Mosque called **Ibu Bela** ran the simple public kitchens. They counted how many people would eat in the public kitchen. After they got the explanation from the religious leaders of the eight Islamic prayer houses around the village, they knew that there were about 300 people would eat in the common kitchen.

This number is very big so the mosque should consider all of its resources. The eight Islamic prayer houses under the service of al-Hikmah Mosque agreed to collect rice from the community members, ask for *infak* (liable donations), and sadaqah (voluntary donations) from each Islamic prayer house. They reached agreement that each Islamic prayer house was expected to be able to cater about 300 people.

At that time, the need of the rice was estimated about 50-60 kg/day. The pilafs could be made from the vegetables taken from the gardens that belonged to the followers of Islamic prayer houses, fish taken from their ponds. The money collected from the *infak* (liable donations), and *sadaqah* (voluntary donations) could be spent on this purpose. With this assumption, the fulfillment of the needs for 300 survivors for eight days could be managed.

The ***"Ibu Bela"*** who had 62 members and coordinated by the Lady of *Ajengan* (a religious leader) Djadjang, worked routinely. Each team consisted of ten people. In turns, each Islamic prayer house had to manage a common kitchen a day. They had to provide 300 packs of rice and pilafs twice a day; in the afternoon and in the evening. They borrowed the cooking devices from the followers of the Islamic prayer house.

To reduce the operational cost and their energy, they took some measures: 1) they used woods to cook; 2) they used the menu which didn't need cooking oil; almost all the foods were with broth made from the seasonings available in their gardens; and 3) they used leaves when serving the foods

The wood and the banana leaves or teak leaves were provided or sought after by the Mosque Youth Organization that had 45 members. They also had a duty to distribute the foods from the common kitchen to the other people who came directly to the mosque or to the followers of the Islamic prayer house who asked to distribute the foods to their Islamic prayer house.

There was an agreement; the mosque youth working for the public kitchen were the combined youth of the eight Islamic prayer houses. The youth of the eight Islamic prayer houses reach the number of 80.

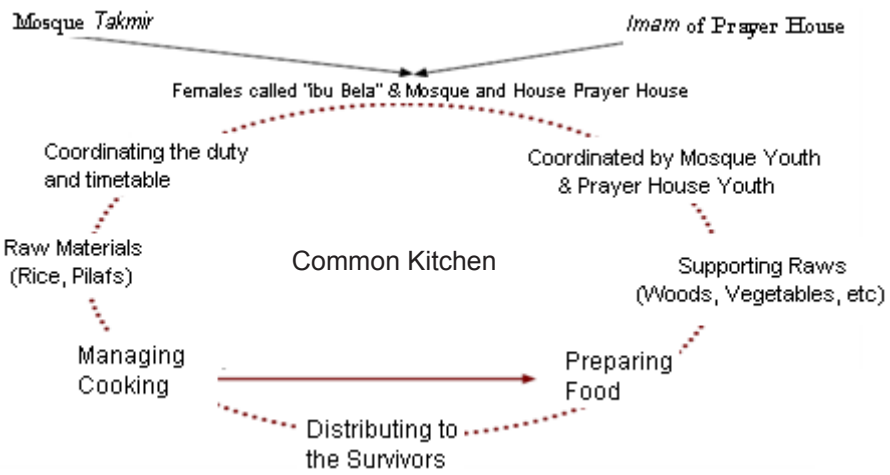
To assist the "Ibu Bela", the youth were grouped into combined teams and small teams. A combined team consisted of 12 members. Every day they worked to distribute the foods. A small team consisted of 5 members. They worked to look for and provide raw materials needed by the common kitchen such as picking up the vegetables available in the gardens that the owners let them do so.

The common kitchen run on the basis of the resources from the community lasted up to the eighth day. After the eighth day, the common kitchen was not stopped but supported by volunteers and funded by a foundation. Besides that, this foundation with the support of a company runs the recovery program for the survivors.

At that time, the company granted 1 million/day to fund the operational cost of the common kitchen. Female volunteers from the foundation were assisted by the female called "Ibu Bela" and the Youth Mosque Organization of al-Hikmah Mosque run the common kitchen, while male volunteers as activists out of this foundation worked to clean the ruins from public places such as mosque, Islamic prayer house, and school. All the daily foods were catered by the simple common kitchen.

The simple public kitchen could serve the foods for all the volunteers and 300 local people for 35 days, after 8 days of the management of the common kitchen run by the mosque followers. It means that in the emergency period, the public kitchen satisfied almost all the needs of the foods on the initiative of the local people, in the period of recovery and reconstruction the common kitchen ran with the cooperation of local people, a foundation, and donators from a company. This is a fruit of synergy and participation of local people.

Scheme of Managing the Common Kitchen


Mosque Takmir
Imam of Prayer House
Females called "ibu Bela" & Mosque and House Prayer House
Coordinating the duty and timetable
Coordinated by Mosque Youth & Prayer House Youth
Raw Materials (Rice, Pilafs)
Common Kitchen
Supporting Raws (Woods, Vegetables, etc)
Managing Cooking
Preparing Food
Distributing to the Survivors

It is obvious that the thing that attracted company "H" was the accomplishment of the cooperation between the so-called "Ibu Bela" and Mosque Youth coordinated by the Mosque Apparatus (*takmir*) of al-Hikmah Mosque in running the simple common kitchen for 8 days after the

aftermath of the disaster. It is excellent that the public kitchen was run on the initiative of the local people and they made the best use of their local resources. This also indicates that a mosque plays a significant role in the emergency of the disaster.

Toboh Mosque in Padang Pariaman

Unlike the simple common kitchen in al-Hikmah Mosque Cigalontang, which could run for a long time enough and cover a lot of local people, the simple common kitchen of Toboh Mosque could only last for two weeks after the earthquake hit. Their common kitchen could only serve volunteers and community that got involved in the assistance management in the mosque.

However, this fact indicates the existence of the local capability, the participation of local people, and the best use of resources in coordinating a mosque. One day after the earthquake hit and when the people ran into a mosque, there was an idea of making a center that could serve the foods for the survivors. The suggestion was from the mosque followers and followed by *takmir* (the Mosque Apparatus*)* despite there was also a worry about funding the common kitchen.

The simple common kitchen was made in the yard of the mosque on the second day after the earthquake hit. All the activities were managed by *majelis taklim* (Autonomous Women Group Conducting Regular Religious Activities) of Toboh Mosque with the help of 24 members of Mosque Youth Organization. To run the common kitchen on the first day of its operation, *Infak* (the liable donations) and *sadaqah* (voluntary donations) of the mosque were spent and the rice was collected from the local people. The rice collected from the remnants of *zakat* (obligatory Islamic tax) for the regular operational cost of the mosque was used to run the common kitchen on the following days.

Cooking devices were borrowed from the housewives of *takmir* (the Mosque Apparatus) like what could be seen in Cigalontang. The wood was used to cook. The banana leaves were also used to serve the foods. Females cooked, while Mosque Youth and the mosque management help distribute the foods. When they worked, either females or mosque youth didn't interfere the internal affairs of the mosque management. However, the dispute among the mosque management hindered the supply of the logistics on the following days.

The internal dispute among the mosque management in Toboh was clearly seen on the first day of the common kitchen. At that time, it was said that a traditional group initiated the common kitchen, while *takmir* managed the

other technical assistances. Fortunately, on the third day the common kitchen was assisted by emergency activists from outside of the area.

Groups of the community from Bukit Tinggi participated in providing the supply of the logistics for the common kitchen. On the fifth day, the aid from the government reached the area. However, the logistics from the government was not used to support the common kitchen. The emergency activists were reluctant to support it because the local people prefer to cook in their houses. Consequently, this common kitchen didn't last long.

How about the common kitchens in the mosques above excluding Toboh Mosque? The role of the females and the mosque youth were clearly seen. They ran the operational techniques in the area. With their capabilities and determination, they could prove that they were truly service givers. Their role attracted the emergency activists from outside the area to cooperate with them. This also proves the mechanism of disaster management worked on the basis of mosque. The group of "Ibu Bela" had to be motivated to rise and become the actor models of disaster management.

2. Settlement Reconstruction

From the locations and the mosques that become the object of the research, it is clear that the high level of the involvement and participation of females and youth is high, especially in the settlement reconstruction occurred in the area of Cigalontang and it also happened to al-Hikmah Mosque. Although Toboh community has a tradition called *hambawan*, a social cooperation done individually or in groups by all the community members in good or bad times for social-religious activities, the level of the involvement and participation is not as high as what the community in Jayapura Cigalontang has.

Both Toboh Campago community and Jayapura Cigalontang community have the characteristics of the rural traditional life and held on to the values of togetherness. The space and the time show how much and how far the community can take a part in their settlement reconstruction.

In Cigalontang, females brought construction equipment such as mattock, sickle, shovel, boot, crow bar, etc. They also carried plastics containing the foods. The equipment and food were carried to help them build the street infrastructure.

Why were the streets constructed by females? Where were the males? Females were not supposed to construct the streets. Especially the streets were an implementation of national program for community empowerment where women should get economical empowerment program through the women's economical saving and loan program. Females responded that husbands were supposed to make money, let us the females take our husbands' place. The success of Independent National Program for Community Empowerment is measured

based on the level of community participation, which one of them is how much the community participate in social work.

Apparently, females working in the construction sites have a tradition from their families. Before Independent National Program for Community Empowerment was launched and even before the earthquake hit, females used to this work. In the period of disasters, females individually cleaned the ruins of their houses. When the aid reached their area, they participated in the reconstruction of their houses.

In this category, their work is not meant to help their husbands. Their husbands actually helped their work in cleaning the ruins of their houses. After the earthquake hit, the husbands not only proceeded to work to meet the needs of their families, but also became the connectors and the volunteers of NGO for disaster management. The husbands were expected to be sharp in looking for the aids. Sometimes the aid came suddenly and Coordinator Unit of Disaster Management in the District couldn't coordinate the aid to the lowest level.

That is why for the sake of the family, the females participated in the activities which are classified as the activities for the males only in the other areas. They replaced the males if there is the invitation to social work so that they and their families are not alienated. Social alienation for rural community is the nightmare of life. The females feel that they have to balance the need of the individual and the need of the family by taking the social right and responsibility that they have.

In specific, the females mentioned above also had the responsibility for their religion and society. They felt they were responsible for the reconstruction of the mosques, Islamic prayer houses, and schools around their areas. They were obliged to participate well especially when a lot of buildings were ruined and damaged and volunteers focused on cleaning the ruins of the houses. They also felt they could speed up the reconstruction program if they participated in especially when the males concentrated on satisfying the needs for their families.

The females that belonged to "Ibu Bela" took an action. On the second day after the earthquake hit and before the public kitchen was made, they cleaned the ruins of part of the buildings from the damaged Mosque of al-Hikmah Jayapura Cigalontang. They threw the ruins to the dry ponds in which could be used to set up the tent if there was NGO coming and wanting to do so. It was proven that the dry pond became the center of health and the aid from some companies in the coming days.

After they cleaned the ruins of the building, the "Ibu Bela" prepared the cooking equipment such as fireplace and a place to cut vegetables and made the schedule of cooking. Those who were not on the schedule were requested to help clean the ruins of the buildings from Islamic prayer

houses and houses of the community around the eight Islamic prayer houses under the service of al-Hikmah Mosque.

In teams of 12, they helped each other from 09.00 to 13.00. Generally, the females finished their household chores before 08.00. At 13.00 they ate lunch in al-Hikmah Mosque or in the work places if the distance was far from al-Hikmah Mosque. The youth usually distributed the foods. The "Ibu Bela" and the Mosque Youth Organization was led by the wife of the religious leader called *Ajengan* Djadjang, Ibu *kuwu*, and Ibu Hidin, the secretary of Board of Mosque Welfare in al-Hikmah Mosque.

Cycle Scheme of
Individual Working Hours & Social work

Therefore, the process of cleaning the ruins finished in the second week after the earthquake hit. In other villages such Cisayong, the process of cleaning the ruined just started in the third week after the earthquake hit. After the process of cleaning the ruins was over, they concentrated on rebuilding their houses even in the form of shelters or temporary tents. The families who had the babies and their houses were ruined or damaged took refuge in their neighbors. Everything ran quickly so Jayapura Village was considered to be successful in facing the emergency period and getting ready to proceed to the recovery process and reconstruction when the activists from other areas gave the aid.

The females of "Ibu Bela" and the youth mosque actively participated when the activist of the emergency period and donators gave the aids to build the settlement and public facilities. They took a part in making the shelters and temporary tents. With the consent of Coordinator Unit for Disaster Management in the district, the donators prioritized the reconstruction to the social facilities. The Mosque Apparatus (*takmir*) became the mediators between the donators and the community. In this case, the females of "Ibu Bela" and the youth mosque were ready to help.

Al-Hikmah Mosque was declared by the ITB surveyors to be no longer safe and proper to be used. Therefore, after they got a guarantee that there would be the aid to rebuild the mosque from the daily newspaper Pikiran Rakyat, they demolished the old mosque and cleaned the ruins. In short time, they started restructuring the mosque. After few days, the females of "Ibu Bela" and the youth mosque actively took a part in the activities such as cleaning the ruins, preparing the building material, reconstruction, public kitchen, and other aids.

What makes them great is their obedience to all the instructions given by the senior members of *takmir* (Mosque Apparatus). Meanwhile, the females called Ibu Bela and the mosque youth were autonomous and had the authority to manage their organization and activities. It could be said that there was agreement that their program could be attached to the big program of *takmir*. This is an effective, efficient, and beneficial for all the people.

3. Psychosocial Therapy for the Survivors

There are two ways used for mental recovery of the survivors; First, giving stimulus with fun and collective activities such as playing together, outbound, magicians, clowns, coloring, and drawing. *Second,* the continuous counseling.

First, giving stimulus with fun and collective activities such as playing together, outbound, magicians, clowns, coloring, and drawing. Fun activities will trigger someone especially a child to forget the problem and the experience he/she faced or is facing. Collectivity gives the feeling of security that his/her presence is recognized by others. This kind of feeling will raise self-confidence if this stimulus is implanted with the moral lesson about patience and effort to face the disaster in the future.

Second, the continuous counseling. The counseling was held by the volunteers of psychosocial for the survivors to regain the consciousness of the survivors about the temporary life and the sincerity of the sharing as a part of arousing the consciousness about the social theology and the patience with the disasters. The survivors underwent the second way of mental recovery by listening to religious sermons from the charismatic religious leaders and saying the prayers together. This second ways worked well to the adults and the seniors.

The two ways above worked well to eliminate the trauma with the personal approach. Besides that, the physical recovery of the injured survivors, the rehabilitation of the economic sources, and the restructuring of the houses were carried out at the same time. The practices of the psychosocial

therapy worked together with the practices of the restructuring and the recovery of the survivors.
For the professional activists of the emergency period, such practices are easily done. With the availability of the special volunteers and the excellent preachers in the event of the great sermon, extent the recovery could reach the target. What becomes a concern is how if the practices of the two ways of the recovery could be carried out by the survivors on their own.

In the previous paragraph, it was said that there were neighbors whose houses were destroyed and still had the babies and the infants. They had to stay with their neighbors whose houses were not destroyed. The unwritten order from the wife of a social spiritual of al-Hikmah Mosque in Cigalontang was taken. There were eight houses destroyed. Six of them stay with the other neighbors and two of them prefer staying with their extended family in Singaparna Tasikmalaya.

The order was not only for the security and health of the mothers and their babies such as avoiding them from the cold, rain, heat, bugs, etc, but also the effort of the mental recovery of the survivors. They had additional life problems; their houses were destroyed, their got more household load such as taking care of their babies, infants, and even their own senior parents. All the family problems were taken care of together with the other people around the area.

The houses and the properties which were destroyed could make them stressed and even insane. A house to anyone is a kind of the gravitation center of the human efforts to exist and achieve in his/her individual and social life. So, when their gravitation center was cut, the mental of the dwellers was in jeopardy. In this condition, the warmth and the sincerity they got from the neighbors turned into a way of forgetting what happened to them for the time being until the aid from the government and the activist of emergency period could reach them.

Within this condition, the advice to be patient sometimes didn't work and even could trigger the anger of the survivors because the people who advise them didn't feel what they felt. The patience and the ability to endure as mentioned at the beginning of this chapter were a form of action and consciousness of individuals. It was difficult to give the stimulus in order that the survivors could be patient in the absence of close personal approach. If the practices in the absence of close personal approach are done, the mental recovery will be futile.

> I still remember what Ibu Hajjah Rustinah and Pak Entjep said in their old house that if we approach the survivors whose houses were destroyed, we should never say to be patient. This word is good in our ears but it is bitter for them. Because it was bitter, they could remember it again. Actually, what we want to do is good. We just want them to forget the earthquake and the destroyed houses. However, the word "be patient" will result in the unexpected effect. What I did is helping them as far as I could; providing them with the foods and the decent place to stay, taking care of their children, senior parents, and avoiding them from the administrative matters (data collecting, mapping, etc). With the God's will, step by step they could be no longer sad. I let The word 'be patient" be used by the people outside the damaged area. They helped us sincerely. I am sure the patience is the delayed happiness … (because the activists of the emergency period usually brought the aids-writer). (the night chat on the third day in Cigalontang, December 2010).

What is said by Mimi Rustinah and Pak Entjep is very meaningful. As the wife of respected figure of the *tarekat* network in the southern part of Tasikmalaya, she didn't use the way of *mauidzhatul hasanah* at the beginning of the earthquake. For her, there should be a rest which enables the survivors to realize that the event faced by all the people in the same area.

According to her, the rest was used for personal approach to help the survivors with the foods, accommodation, treatment, and entertainment. The word "be patient" was supposed to be the concern of the others who were not in the same place and time so that they would learn that the difference was a natural law, which denotes that their houses were destroyed while others' were not.

It is said in the existentialism philosophy (2002:138) that I exist because other people declare their presence. The circle of the existential denotes that all the existential have their own responsibility for their own protection and the support of their own existence. It means that the survivors were supposed to be pushed by individuals either inside or outside their community. Feeling existent for the survivors means that other people should accept whatever their condition is and other people should try personally or institutionally to accommodate a "room" or a tradition which enables the survivors to exist. Decent life and life protection belong to the existence.

Psychologically, due to their emotional competence, the women are considered to have an advantage over the men for the personal approach to run the mental recovery program (psychosocial therapy) for the survivors, especially for the kids and the women. The person like Mimi Rustinah in Cigalontang has a potential to run the recovery program for the survivors in the neighborhood. Besides that, with her economic ability, she

could provide physical aids to the homeless. The harmony between the mental and physical aids could accelerate the recovery of the survivors.

During the research, the figure like Mimi Rustinah is usually available in the social life. As a wife of a legitimate social-spiritual leader, she sometime takes the role of legitimate social-spiritual leader, Usually she becomes a motivator or a cadre of the community. The term of cadre here doesn't always refer a cadre shaped by the government through the programs of PKK (*Pendidikan Kesejahteraan Keluarga*, program at village level to educate women on various aspects of family welfare), RW Siaga (neighborhood unit ready to do any program), etc. The term refers to the cadre who is shaped by nature when encountering and mingling with the people. She will be present at the moment of individual life in the community.

Being present with the figure like her makes people feel they have security, comfort, and pleasure. This feeling comes to anybody especially children. This feeling is expected to rise during the mental recovery of the survivors. In the concept of Islam, as mentioned in the hadith that the people who can provide security are always called pious believers: God gives them the advantage over the others. *Karomah* (dignity given by God*) maunah* (the ability to help) always adhere. This statement can lead to the conclusion that not all people can establish the personal approach to run the recovery program for the survivors. The potential figures in the community should be invited by the activists of emergency period to participate in.

In addition to establishing personal approach, the other way (the second way) mentioned before can be carried out although the degree of the success can't be predicted and may be contrary to what Mimi Rustinah had done. The way here is the guidance and advice carried out by the *Imam* and preacher on any occasion. The advice about the patience in facing disasters, the certainty on the death and the doomsday, the motivation to do good things and other things that belong to social theology is assumed to be able to strengthen the mental of the survivors so they will not live in misery that long.

The preacher held preaching sessions to strengthen their faith. Among the contents of the preaching sessions are the following: (1) why too worried about the earthquake; what we have to be worried is the doomsday which is absolutely an event to come; the earthquake is just a small thing; so in this way the people can regain the strength. 2) Scientifically, West Sumatera has the fate to be on the earth plate, because of this fate and the knowledge given to us, we have to be friendly with the earthquake, not too worried. If the earthquake hits, we don’t need to be panicky even though we are at school, in the market, in the office. We just need to go to the save place and then we get together. The things like this were practiced in the earthquake drill on December 3 (last Friday). There

were schools practicing the simulation of anticipating the earthquake; however, there were still people panicking over the actions they had to take. (If the epicenter is not in the sea or ocean, they will just have to lie down. The risk is only there is possibility that the building will fall down. We don't need to get panic over the tsunami because it will occur).

Therefore, the preachers in Padang often address their preaching sessions to the disaster in a variety of ways. For example, if the preachers explain about the doomsday, earthquake, and issue, they will advise muslims to only worry about the doomsday, which will certainly happen. We can know the earthquake that will hit tomorrow or in a short time but we don't know for sure the earthquake that will hit in 10 years or 100 years to come although there are researches that say there will be the earthquake. According to the seismologists, for example, there will be an earthquake of 8.9 on the Richter scale in Sipora, suddenly there is tsunami in Pagai. The preachers are expected to deliver the sermons to strengthen the mental of the muslims. Another example is that when the preachers talk about the fate, they will say that the fate of a country will be destroyed, for instance, can be changed if the people of the country say prayers, worship Allah, and avoid what is forbidden by Allah (Interview with Zainul, Head III of Mosque Welfare Board of Nurul Iman Padang).

To the well-educated mosque followers, the contents of the sermons above become moral lessons and motivation to be patient in facing the earthquake. However, it is not sure whether the less-educated mosque followers can understand the contents. It is also possible that the children and the seniors have difficulty in understanding the contents. There are a lot of things to be adjusted so the contents can benefit the survivors of all ages.

Very often both a preacher and mosque followers see the sermons and the preaching as the pillar of the worship only. Consequently, very often good contents of the sermons are easily forgotten. In this case, it is necessary to explore a way so that they understand that the sermons are very important and can be beneficial to rouse the awareness of the mosque followers about the earthquake.

Unlike the personal approach, the preaching approach about the patience will face many hindrances such as: 1) not all the survivors can attend the sermons; 2) not all the survivors can understand the contents of the sermons; 3) typical characteristics of approach because the recovery is not temporal and spontaneous. The feelings of sadness have relations to the awareness and to rouse the awareness needs of the continuous and radical effort; and 4) the emotional competence from the side of the preachers which can lead to the failure of establishing the personal approach.

There is also a way of combining the counseling and the stimulus in the form of fun collective activities especially for the children. Some mosques such as Bulak Laut Mosque, Cienteung Mosque, and Toboh Mosque carried out this kind of activities. The activists of emergency period in cooperation with *majelis taklim* (autonomous women group conducting regular religious activities) and mosque youth organization carried out the activities in a mosque or in other supporting building. There was also another collective activity like *outbound* which was carried out in the yard.

Since the second week after the earthquake hit, cadres from certain religion organizations with the agreement of *takmir* (mosque apparatus) of Baiturrahim Mosque carried out the psychosocial therapy. After the earthquake hit, there were about six activities carried out such as story-telling, *outbound*, and drawing. The *Takmir* gave the green light with the consideration that there were many children who couldn't go to schools. At that time, schools were closed down. The sessions on learning to recite the Holy Book were stopped, and other collective activities in the mosques couldn't be done because the mosques were destroyed. The children could never play together because their residential areas also destroyed.

The first psychosocial therapy was followed by 34 children at the age of 6-14 years. They held the activity in the yard near Pananjung Hotel. At that time, the volunteers invited the story-tellers and they also demonstrated what was in the story. The fun voice could be listened for a time. The children could forget the event they face. Among the saddest children attending the activity were the children whose parents passed away because the ruins of their houses hit them. For 5 children who were in this condition, the volunteers very carefully gave extra counseling so that they could recover and forget the sad incidence. One of the extra counseling activities is special companying by two cadres who is living in the area.

The activity like this was also very often conducted in Cienteung Mosque. Almost all of the residential areas were flooded, many university students and some foundations came to give psychosocial therapy and also gave the aids in the form of foods and clothes. There were university students of ITB, Padjadjaran University, Sekolah Tinggi Ilmu Telekomunikasi (STIT), and other universities who came in turns every year.

They held a coloring and drawing competition for the children of the survivors. They had this activity in the mosque because there was no dry area. *Takmir* (Mosque Apparatus) gave them the green light to use the main room of the mosque because there were no more places and their purpose is to reduce the stress of the children (*Ajengan* Rizal, December 2010).

Their parents watched them from the mosque terrace. 15 university students who most of them were wearing veil kindly guiding the children to color and draw. Funnily, when the children went home from the competition, the flood subsided. The children then said that only by drawing the flood subsided and the mothers replied to them that the flood will subside even more if we pray and clean. Their mothers' reply didn't negate the motivation of the university students to hold coloring and drawing activity, they even inserted the moral lessons to the children in order that they always pray and reserve the environment. Two approaches were combined; collective approach and personal approach.

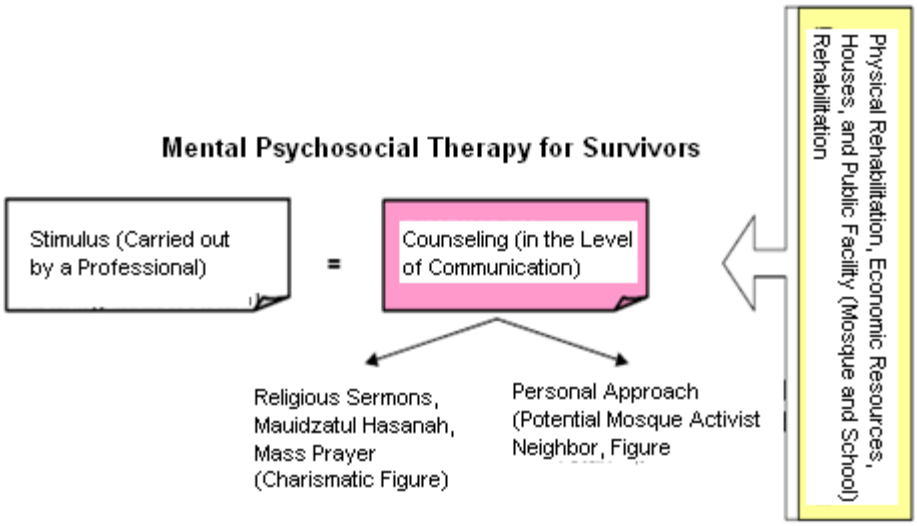
Psychosocial therapy was also often held in Toboh Mosque. The *takmir* (Mosque Apparatus) gave the green light to the volunteers to entertain the children who often felt afraid of the tumultuous sound. *Takmir* offered the mental recovery to the mosque youth organization. They often held the activity in the *madrasah* (Islamic schools) and the mosque yard. They had it for one week after the earthquake hit Padang Pariaman.

> We provide the recovery activities and other people also had the opportunity to do so. The children here become the target of the volunteers. Even the volunteers from Malaysia, they provide the children with outbound activities in order for the children not to be traumatized. There are also many NGOs from Indonesia and other countries hold such activity here.
>
> We (teachers) provided the guidance. We have to see the children wisely, be sensitive to their complaint and their parents' objection to the activity. The camp like this can run, the children get together and the reciting of the Holy Book doesn't become ineffective. If the children always stay inside the houses which are ruined, they will be much sadder.
>
> Their parents ask their children to recite the Holy Book but this activity is not active until after one month of the earthquake occurrence. On the other hand, the children become the target of the volunteers coming to the area. We are here even to help the program of other counties and NGOs. They even distribute candies so the children often leave the activity of reciting the Holy Book. Finally, there are many children who are not allowed to join the recovery program because of this matter and their parents' are afraid to part from their children just in case if the earthquake reoccur.

Psychosocial therapy seemed to work ineffectively since it hindered the children's routine activities; reciting the Holy Book. For the people in Padang reciting the Holy Book is the soul of the religious people so the people didn't respect the university students' activity very much. I think there was inconsistency between the permission and the consideration the *takmir* gave in the practice so the activity aimed at holding the mental recovery could hinder the children's main activity

Such incidence proves that the mental recovery of the children and even the adults cannot succeed if it is not based on continuous personal approach. The appreciation towards the existing social system such as reciting the Holy Book should become the concern of the activists of the emergency period because the mentality of the people was established in their social environment where they live. Violating the social system including the system of making the best use of the mosque in the mental recovery of the survivors can result in the internal dispute which might exist in the community.

Scheme of Model & Techniques of Psychosocial Therapy in the Research Location


Mental Psychosocial Therapy for Survivors
Stimulus (Carried out by a Professional)
=
Counseling (in the Level of Communication)
Religious Sermons, Mauidzatul Hasanah, Mass Prayer (Charismatic Figure)
Personal Approach (Potential Mosque Activist Neighbor, Figure
Physical Rehabilitation, Economic Resources, Houses, and Public Facility (Mosque and School) Rehabilitation

4. They who have done praiseworthy deeds: Short Life story

Every event will breed well known figures, people who are considered capable in facing or survive from that event. An event will also drown people who are undeserving, or abandoning people who have merit, but don't have a chance to be popularly known as praiseworthy figures. Not every actor becomes a figure, and every figure has done actions that are considered spectacular when an event, namely natural disaster, occurs.

The presence of they who are praiseworthy and they who are forgotten can be explained in the point of view of time, space and action. Time is distinguished in time for individuals and his family and time for social work. How much time someone is willing to devote for public will determine the values of the birth of a figure. Space is a locale where they exist all the time. Do they present in a place where the community needs them at that time? Action is an activity traversing across time and space, whether by

lengthy consideration, or spontaneous consideration, and awareness (imitation and significance).[1]

Praiseworthy persons are they who are willing to sacrifice their individuals and their family time for social time. They are in a place where people need them, and they do some action that can overcome people's problem. Because the three indicators are so demanding, it's very rare that someone can combine three qualities in one occurrence. Perhaps a person has one or two indicators, but he is weak in one quality. That lack of quality cannot be tolerated in studying the role of a mosque, in that one indicator is done by someone else.

There is an explanation above about a suggestion in actions in disaster mitigation, in which a common person can qualify the classification. Generally the initiatives come from people who hold admirable position already. The question is, whether meritious or heroic people always come from legitimate socio-cultural groups, such as *ajengan* and others?

It's difficult to answer the question, because not all figures have those three indicators. A person may have the initiative, exist in one place, but cannot do the action consistently. That's why praiseworthy person is always in line with ideas and action go hand in hand in time and space linearity. It means he is "always there" for community. With this category, not everyone involved is praiseworthy. Only one or several people that are always with the community are admirable heroes, while they who are not always together will be forgotten.

Illustration
"Process to be worthy"

Individuals Spending their Individual-Family Hours for social work
They are available when the community need them
Problem-Solving Action
All people can contribute when the disaster hits

In al-Hikmah mosque, they who did commendable actions during Cigalontang earthquake were *ajengan* Djadjang, Idin Wahyudin, and Mrs. Hj. Rustinah. These three people sacrificed their private time for social

interests. They made first initiative of crucial decisions and actions in disaster mitigation, and they also did directly the tactical steps in the field. Their presence and actions were tremendously felt by the community.

> *Ajengan* Djadjang said, "If the mosque had evening activity, I had to reduce my sleep. If the mosque had morning activity, I had to reduce my breakfast. If the mosque had socio-religious activity in the afternoon, I had to reduce my profitable work hours in my farm." Those three basic needs have to be sacrificed over his presence for the community.
>
> It doesn't mean that without his presence, all activities would be canceled. Time with community is the time to guide them to be patient in dealing with disasters, to give them what we, our mosque, or community have to help them; to realize our piousness in real deeds. *Ajengan* Djadjang said he didn't seek profit in his actions. "I'm happy I can be with them, it means that I'm still healthy and willing to do all these."
>
> "You can see that I have a very small house. But I feel very spacious inside. That because I fill my house with good deed outside, and its shining light also brightens my house. I always believe that goodness will bring goodness. People here suffered from unexpected disaster. When they felt miserable, I felt the same. But when I, Mr. Idin, and the humble al-Hikmah mosque helped them with something, I felt happy too.

In practice, the admirable *Ajengan* Djadjang could act as *marbot* (the mosque's cleaner). Without hesitation, he involves himself if there is problem within the community. In many examples, *Ajengan* Djadjang joined in distributing sacks of cements, boxes of noodles, second-hand clothes, then he gave them directly to the victims. He refused to be paid over his deeds. If someone insisted to pay him, he would suggest giving it to the mosque as donation *infak* and *sadaqah.*

Principles of living socially and religiously are always reflected in all of his decisions. He never said that all non-Muslim are *kafir* (infidel). He lets Allah decide, everyone has his own way of life. Those principles are evident when he welcomed all volunteers from non-Islam religious institutions. However, for greater interest, he once refused an offer from a foundation of a particular religion that compelled religious details in the long term toward infrastructure help.

He refused it based on the reason that the existing social system must be maintained. The community supported him for that. Not only he did manage to refuse help, but also he could obtain help from a corporation in a no lesser amount than that of the non-Islam religious institution. His ability to seek donations has been proven with his Foundation Serba Bakti Pesantren Suryalaya and other individual and institutional network. All donations were taken care by Mr. Idin. He lets someone younger to manage the fund. This humble character is so good in coordinating,

cooperating, and encouraging people participation in doing *ummat*'s donation or mental recovery with personal approach.
Ajengan Djadjang's name has been popular post-disaster in Cigalontang. His family is willing to let him spend time with community. Djadjang's partner also played important role because he has similar integrity and capacity. Although not coming from *santri*'s background, the middle-aged Idin Wahyudin is very smart and forward-thinking.

This was proven post-disaster, the pipes for water and wudhu in al-Hikmah mosque was heavily damaged; whereas 50 houses depended so much upon the pipes. The problem was about broken pipes and water source in the hill declined, making the water flow not as fast as before. Idin then made simple water pump from old pipes and bamboo, so that water could flow again to serve the needs of the victims. The mosque finally participated in the disaster mitigation.

Idin dropped out from Padjajaran University, Bandung, faculty of Mathematics. He could work creating techniques and ideas. He also suggested to utilize 8 mushalla covered by al-Hikmah mosque to act in disaster mitigation. His idea was used by main disaster command post in distributing help. He also escorted the coordination among command posts, al-Hikmah mosque, and 8 mushallas so that the help really reached the community.

Other than that, he had an idea to convert toilets and *wudhu* facility in al-Hikmah mosque into bath place for disaster victims. All mosque facilities were used to accommodate basic needs of the victims. He then offered capacity and cooperation of Mrs. Bela and local youth to Corporation H to continue the existing public kitchen. After it was approved, Idin directly coordinated the execution with Mrs Bela, youths and congregation of 8 *mushalla*s. Everything went finally well.

Idin is known as humble, friendly, honest, and generous person. Donations from infak, zakat and sadaqah from al-Hikmah mosque were really managed for activities. He focused on making social activities, rather than piling cash. That was his management style. He did this to avoid accusation against all mosque's administrators, so that they really worked sincerely without burden.

Mrs. Hj. Rustinah, at the age of 78, is still very active taking care of mosque's activities. She coordinated two main activities pre and post-disaster recovery, namely monthly *tarekat* Qur'an recital that involved 600 people, and social activities of al-Hikmah Mosque and 8 mushallas on its coverage. Post-disaster, she got additional task, coordinating with Mrs Bela for simple public kitchen, cleaning debris from the mosque, mushalla, and

people's houses. This became her biggest challenge and she gave all her strength and money for this. At the initial stage of building public kitchen, she used her money to buy side dishes and other small matters. At that time, the 8 mushallas concentrated on obtaining big amount of rice as staple food.

Ajengan Djadjang is considered an expert in social-spiritual, Idin Wahyudin has technical capability and wide-ranging knowledge, then Rustinah hold two legitimizations, in social-spiritual and in economy. She often funded many activities, including during disaster. Her first legitimization comes from her deeply religious parents, who were direct students of Abah Anom in Pesantren Suryalaya. This is strengthened by her husband's capability in religious affair as a pioneer of tarekat network in southern Tasikmalaya.

Her second legitimization was inherited from her ancestors who cleared the forest for the first time. Her lands are spread in all Cigalontang. She managed some of the forest herself some others are profit-shared with other people. Some other lands are leased for chili farming, some other were donated for public facilities such as mosques, mushalla, and madrasah. Her economic legitimization is reflected in her enormous house, expensive antique furniture, her children who studied and work as diplomats in Qatar and Thailand. In economy and social status, her family is well beyond other inhabitants of Jayapura village.

However, high level of economy, if not followed by religious awareness, generosity (al-birr or philanthropy), and caring to each other, then it will not bring any benefit to immediate community. Her wealth and good attitude make Rustinah easily help people on subsistence. She said "Our religion teaches us to always share to other people, as God gives humans life and prosperity on earth. Helping people in need means helping ourselves in front of God. That thing has been ingrained by my late husband to me and to people in this community."

Even though she is rich, Rustinah never shows off her wealth. She is very friendly with anyone. Her house always welcomes visitors. Post disaster, about five families in the neighborhood stayed in her house. She alleviated her neighbor's suffering by giving calming advice. In Everyday life she is busy with socio-religious activities. As a head of Mrs Bela's public kitchen, she didn't hesitate cooking there, throwing away debris from the building, cleaning the mosque, etc.

She never had problems with the law. She never lends her money with high interest, just like what the rich people do in this community. She is honest, she can cooperate with anyone young, old, or emergency response actuators from outside areas. All people in Jayapura Cigalontang regard

her as the most praiseworthy woman in the event of earthquake disaster and recent social life. Her name is as highly respected as her late husband. Based on observation and information from 5 other mosques, three heroes like this were not found. Some indicators existed, but most of them were missing the other one or two indicators, so that they couldn't be considered as praiseworthy persons in improving the mosque's roles during disaster situation.

Looking for figures like them in community mosque has better chance than in organization or government mosques, which did not have any indications of praiseworthy figures. The involvement from organization or government cut off the relation between the actors and time and space linearity of the disaster. They are at significance awareness, which cannot arouse imitative awareness of the community to do good deeds.

Bulak Laut mosque doesn't have role model figures. It is weak in coordinating and attracting cooperation, it could not provide individual time for social activities. One of the failures to be praiseworthy figures is the widening difference in points of view among administrators about the mechanism of the mosque's roles. At common people level, there is no one that is considered praiseworthy, because of the lack of indicators.

Cienteung Mosque in Bandung is stuck in urban condition and continuously flooded, obstructing community social space, and there is no one praiseworthy in result. Mr. Tatang and *Ajengan* Rizal are nearly qualified, but they have weakness point in social time. Other members of community who have three indicators were not found in this research.

What happens to Cienteung Mosque also happens to Toboh mosque, which actually has social system that gives it strong potential to produce praiseworthy people in improving the mosque's roles during disaster situation. However, there were no individuals who have three indicators. Rajas, noblemen, *Tuan Guru* (teacher) and walinagari are actually figures who can be praiseworthy.

However, difference in points of view, chances to have social space, and strain between ideas and practices create disharmony among mosque's administrators, so that the strong potential never occurs. This will result in awkwardness in giving all capabilities and self potential for the benefits of community in post-disaster activities.

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُواْ
أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ ﴿٣٠﴾

وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ فَقَالَ
أَنبِئُونِي بِأَسْمَاء هَـؤُلاء إِن كُنتُمْ صَادِقِينَ ﴿٣١﴾

(QS. al Baqarah [2] : 30-31)

30) Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

(31) And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

(QS. al Baqarah [2] : 30-31)

CLOSING
Maximizing Mosques' Role: Ideas & Follow up Actions Ideas

History has shown that Islamic preaching is as old as the mosque itself. Preaching has spread to all parts of the world including Indonesia. Thousands of mosques have been built and become a priceless legacy for future generations. It is not an exaggeration to say that mosques in Indonesia serve as a socio-religious institution with deep root within the community. This is evident from their capability to finance and manage their respective mosques without any interference from the Government.

The first Mosque, the *Quba*, which was erected by Prophet Muhammad when he was on a pilgrimage trip to Medina, and the subsequent construction of the *Nabawi* Mosque were the first laying of the cornerstone of religious symbols. Physically, a mosque is a space in which Muslims perform prayers and assemble to get knowledge. A mosque can also be physically viewed and felt as other constructions such as houses and schools. In this perspective, a mosque, as an objective space, can be defined in its relation with space utilization.

A mosque, however, is not merely an objective space for saying prayers or performing other religious activities, but also as the place where the community members meet to probably discuss the setting up and establishment of a social system. This is an important element that becomes the basis for them to take individual actions and affect their perception of God, other people, nature, social environment and others.

The latter mentioned function, as Levebre said, refers the mosque as having the meaning of a "second world**"** where transcendence, cosmology, and theology include the function of this room. In a simple language, mosque in this definition produces symbolic meanings, for which the religion's reputation is defended, the pride for its teaching is accentuated, and its social network and identity as religious individuals are strengthened and displayed.

The linkage between the objective space and the second world produces a sacred quality of a construction called mosque. Under this meaning, a mosque represents the character of total submission to God, that it easily gives meaning to the life and living within or outside the space and time limits for emergency response activists. The spirit is to be submissive, compliant and obedient.

Releasing mosques from the meaning of a "second world" means making mosque as a construction without spirit as like other constructions. Non users or non Muslims may do or act anything they wish to do when they enter a mosque which they have defined as merely a public space. It is important to keep and maintain the definition of mosque as in the second meaning.

Under this meaning, utilization of mosques for any activities including its role in disaster situation will remain so and would not offend their users. The sacredness and dignity of mosques will remain conserved although there are activities inside the building which in normal situation are carried out in other public places. Knowledge and consciousness on this matter serve as an entrance to maximize the mosque's role.

On one hand, outsiders or non Muslims may think that it is impossible to maximize the mosque's role under disaster situation, as they consider this place as exclusive and cannot be accessed. Even an illustration of being a victim when entering the place often appears at the same time as the issue of maximizing the role. This perspective emerges or comes from a stereotype against the Muslim world and communities which are described as terrorists.

The emergency response activities may also find it difficult when they enter the compound as they will and always be in conflict with such uncommon norms. This hesitation will continue to appear if communication between the two parties, the donors and disaster emergency response activists, and the implementing partner and the mosque management in particular and Muslims in general, breaks or the absence of understanding among faith believers. In its very simple meaning, when the mosque management or *takmir* functions the mosque in disaster situation, they actually have practiced the minimum standards of Sphere Project (2004), namely a humanitarian charter which definitely accommodates the universal value of humanity. The evidence is among others the granting of greater access with stipulated limitation to the actors of disaster emergency response coming from outside the community and different religion (*liyan*).

On the other hand, it is highly potential to develop mosques as a crucial part of the disaster management mechanism. While others may worry about the limitations of the "second world", all series of activities toward the "second world" are in fact the strength of mosques that others constructions do not have. Through the second world, mosques offer "peace", encourage participation, and "mental recovery" unlike the methods offered by psychosocial therapists from other agencies.

In addition, the objective space exposed to large main room, large park, adequate supporting facilities as well as the mosque *takmir* and organization make a mosque a "perfect space" for disaster management mechanism. Under this condition, mosques offer flexibility for the activities of common kitchen, treatment ward, aid center, sanitation, coordination media, and even as the destination for evacuation for victims. Such perfect objective space is actually what the activists of disaster emergency response expect to have when they are in affected areas.

Disasters in their many forms frighten anyone particularly those who experience it on hand and are the victims of the event that oftentimes take human lives, properties and freedom. Prior to the Aceh-Nias earthquake tragedy in 2004, people thought that disasters might not have wide impact on the nature, but what happened in Aceh has opened their eyes of series of natural disasters in the country and at the same time open their consciousness.

Movement of an Earth plate causes other plates to adjust to the system. This geological activity creates awareness among people of their region's susceptibility to disasters, as they live on areas which are the meeting point of the Australian and Eurasian plates, and on the brink of the world's ring of fire.

Earthquakes that occurred in the 2000-2010 decade have become a trend outdoing floods, landslides, and volcanic eruptions which until then were always regarded as conventional or not trendy. Out of the six mosques studied in five locations, only one location had non-trendy disaster namely flood in Cienteung Baleendah, Bandung.

Cienteung is like a kettle, in which flood is common throughout the year. No records of flooding cases which claim lives in Cienteung but this conventional disaster has put psychological pressure on the local people where they have to lose various social activities that threaten the social relations among the community members.

Four other regions, Jayapura Cigalontang Tasikmalaya, Bulak Laut Ciamis, Padang City and Padang Pariaman are areas prone to earthquakes and tsunami. Cigalontang is said to be the point in which the southern fault is located with the cycle of every 30 years. Bulak Laut, which is located by the South Sea, will always be under threat by tsunami strikes. This area has at least been hit twice by the tsunami with the interval of only three years.

Two regions in West Sumatra, namely Padang City and Padang Pariaman are known to be the regions highly prone to earth quake and tsunami strikes. When Aceh was devastated, Padang area was terribly shattered.

When South Pagai in Mentawai was hit by earthquake and tsunami, Padang Pariaman was also affected. Some places in these regions were also directly hit by earthquakes in 2007 and 2009 that claimed hundreds of lives in these regions.

Socially, frequent occurrence of earthquakes and issue of mega earthquake to hit the area at the scale that exceeds the Aceh earthquake magnitude are haunting West Sumatrans and caused them to be a kind of people easily influenced by rumor. In addition, as a region known for its migrated population where migration is common, in the recent years the emigration rate is quite high. They have migrated to Riau, Kalimantan, and Java, and consequently many homes and business places are deserted. This phenomenon as found during the study may paralyze these regions socially and economically.

Findings on the field related to disaster, community and mosque in its two meanings as above have a close relation in a mechanism for mitigating disasters. For that reason, the concluding idea in this part is titled "maximizing the mosque's role". This closing title is closely related to the perception that mosques are the resource and mechanism for the people to handle disasters which include the definition of resilience. On the other side, a mosque also has its own meaning namely as the objective space and the "second world".

Based on the above thinking, all findings found in the field are comprehensively analyzed. Discussion in the four chapters at least indicates an accommodation or a 'tug-of-war' in the defining of objective space and "second world" which in the process maximize the mosque's role under disaster situation. This paper, based on thorough study, is finally proposing four final ideas.

First: the mosque's role in disaster management. Even though mosques serve as the gravitational center for cosmological and theological concepts, based on six mosque cases above, it can be concluded that mosques have an important role to play in disaster management. Theologically, this role is interpreted as the place for developing good deeds and benefits among people, and the place in which they can help each other (*atta'wun*) and bring virtues (*al-birr*).

The theological-cosmological approach used in articulating a disaster also have positive impacts in some communities namely an indication that a mosque can still play its major role in the process of raising awareness of disasters among the people and at the same time during disaster management process. For most victims, approaching mosques as the home of God who decides the disaster is believed to be efforts to prevent

disasters as well as the main entertainer when accidents occur. This perception, however, remains in existence among the majority of Indonesians, particularly in the sample of two provinces which are known as the main basis of traditional Muslims.

Since the beginning a mosque has the meaning of a sacred "second world". When it has additional role as a public space as realization of an objective space, the mosque will become a special and strategic space which can connect the moral-godly needs and interest (*hablumminallah*) and the physical-humane needs and interest (*hablum minnanas*) which are needed most by the victims in disaster situation.

There are at least six roles that a mosque can play under disaster situation namely :1) provision and arrangement of facilities and accommodations for the survivors such as beds, consumption, sanitation and MCK (bath, laundry, latrine) facilities; 2) a place for storing and distributing aids; 3) coordination of aids that involve the mosque management and congregation from various age groups and areas; 4) cooperation with formal leaders and activists of disaster emergency response from outside; 5) encouragement of people's participation, physically, financially or non-physically; 6) psychological therapy for the survivors from various age groups, elderly, teenagers and children through Koran reading, *mauidzahtul hasanah, wirid*, games and so forth. See the scheme of tactical measures of mosque's role (Chapter II).

Second: People's perception of the mosques' additional role under disaster situation. This additional role is like the mosque's "obligation" to shift from a sacred space to a public space, in which individual and communal activities can be performed inside the mosque. On one side, it is considered as "abnormal", as in the common people's perception it would only make mosques as the area for *mahdah* worship. On the other side, this role actually puts mosques closer to the real life and problems directly faced by the community members. This is one of mosque's roles which is contextual in nature. ***This shift may also be interpreted as leap of pure theology into social theology.***

Lastly, as Giddens mentioned that change occurs due to the relation between time and space has been proven in this case of mosque's role. Time relation is related with the time during disaster, while time relation can also be interpreted as a space and locale (place) which refer to the affected areas in which the mosque is located.

These two aspects have encouraging strong shift of the mosque's role from a sacred space to public space, although not fully leaving its sacred role. Public space is the space in which all individuals, both from the community

social system and outside the social system, can access and use the mosque's functions, both merely-objective function and sacred "second world" function.

In general, there are two discourse debates among the mosque's apparatuses in particular and Muslims in general on the issue of its additional role. Each of these discourses have close relations in two disaster articulations, namely theological-cosmological perception which interprets disaster as a tragedy, test and trial; and scientific perception which interprets disaster as a natural phenomenon or imbalance of natural material elements.

Some community members represented by the mosque's *takmir* have traditional concept on the issue of the mosque's role. Mosques remain as a sacred space where the *mahdah* worship is performed and which is the main characteristic of the mosque function itself. Sacredness in the definition of the "second world" is limited to implementation of *mahdah* worship and its supporting activities such as the place for getting religious knowledge, development and caderisation of the congregations, as well as the place for Islamic preaching and cultural activities. Other activities deemed not as *mahdah* worship and its supporting activities are considered to be able to get rid of or undermine the mosque's holiness. Hence, for these discourse supporters, mosques must be rid of their role as one of disaster management mechanisms.

On the other hand, for the community members or the mosque's management with moderate view, the role played by mosques in this disaster situation is actually the full application of the *ta'awun* (*mutual aid*) and *al-birr* (*virtue*) concepts as indicated in the Al-Qur'an. There are lots of humane touches inside which are not only from the same faith, but also as human in general (*bashariyah* and *insaniyah relations*). Anyone who has good intention and deeds to the survivors will be approved to use the mosque, although there are certain limitations that they must observe.

The above-mentioned limitations such as: 1) prohibition to spread any religion teaching, as an evidence of tolerance between Muslims and non Muslims when handling a disaster 2) maintain the dignity and holiness of the mosque and their management. 3) not to carry any religions' symbol when delivering aids, as in the two cases between two foundations and religious organizations as elaborated in chapter II and 4) not allocate the aids to a certain group of people. Other than the religious limitations as above, there are also social limitations in which the *liyan* must consider distributive justice for all people under the area of the mosque. Direct involvement of the Mosque management as the collective leader is another limitation in the affected areas.

Third: Mosques' mechanism and operation in disaster management. In playing the six roles referred to in point 1, the six mosques inspected have their own performance characters. In general, there are three categories of mosques that affect their mechanism, management and operation i.e. community mosques, organization mosques and government mosques.

(1) Community mosques, examples: the A*l-Hikmah* Mosque in Jayapura Village, *Baiturrahim* Mosque in Bulak Laut, *At-Taqwa* Mosque in Cienteung, and *Raya Toboh Campago* Mosque in Padang Pariaman. The mosques under this category are established and managed independently by the relevant community members.

The role of community mosques in disaster situation is fully implemented by the Mosque *takmir* (DKM), both in the disaster handling, collection of funds from the community, encouragement of participation, and psychosocial therapy for the survivors. In playing the role, the Mosque management, in particular the chairman is always in coordination with the *imam* (religious figure) and *mushalla*s under their area. They have to coordinate internally among them and with government apparatuses when there is an aid that is managed under the open door system (main command post).

The management as performed by a community mosque is simple, effective and efficient. The principle of immediate provision of assistance from emergency response activists is always prioritized in operational practices. The mechanism for implementing the role is, therefore, autonomous and direct. (Donor-takmir-survivors)

(2) Organization mosque, for example the *PP Persis* Mosque in Bandung. This type of mosque is set up and managed based on the policy of its respective religious organization. The mosque management is appointed by virtue of the organization's decision. The symbol of the religious organization is oftentimes attached on prominent spots around the mosque and in some cases with the same name as the organization's name. Under disaster situation, it is very rare that they directly involve in the field to handle the situation. The *Takmir* refers the issue of disaster to their head organization. It means that the role to handle disaster is on or under the authority of the organization management.

In the mechanism, they rely on the relation between the central management and regional management which is mediated by a Working Group on Disaster, such as SIGAB in Persis. The fund collection and management pattern is too bureaucratic, namely; from donor, mosque *takmir*, central organization, work group, regional management and the survivors. The organization mosque plays its role only as fund collector, both from the community (in the form of *zakat, infaq* and *sadaqah*) and

special funds for disaster, while the management and distribution of funds are directly handled by the organization which is the core of the institution. Thus, the pattern applied by an organization mosque is a centralized management, in which the relation between the central and region greatly influences the aid management.

It is actually realized that such centralized aid management has its weaknesses, namely slow delivery and distribution of aids to the survivors. However, it is through this kind of management that the activity of disaster management on behalf of the institution can be properly coordinated. The issue that needs to be addressed is enhancement of the capacity of volunteers involved in the SIGAB, so as to ensure that they can work faster, better and smarter in determining and taking the operational measures for delivering aids on the field.

(3) Government mosque, example the *Nurul Iman* Mosque in Padang. The establishment process, the committee and management members of the Mosque are stipulated by virtue of Decree of the relevant government agency. Every government mosque at that particular level becomes the symbol of the region (city symbol) and at the same time serves as a public space in which all people and Islamic organizations can use them. Similarly as for organization mosques, in a disaster situation, the government mosque *takmir* is not directly involved in assisting the survivors. They only let social religious organizations to use the facilities existing in the government mosque.

In particular, the mechanism of disaster management role, such as in soliciting funds and disaster aids management, is carried out using the vendor system or involving a mediator or implementing partner. As for an organization mosque, in Government mosque they also serve as fund collectors. After collecting funds, they directly channel them to the *Amil Zakat* Council (BAZ) or *Amil Zakat Agency* (LAZ) which usually acts as vendor. BAZ and LAZ redistribute them to the implementing partner to be used for disaster mitigation funds.

Based on the above-mentioned three categories, community mosques are deemed to meet most of the requirements as the potential resources in handling disasters. In this mosque, the congregation is clearly from the relevant community with clear role and social bond established by the mosque management. The mechanism pattern of the roles played by the mosque is also effective and efficient.

In short, the roles of the six mosques can be elaborated in the table below:

Six Mosques: Variations of Model and Different Mechanisms

Location	Mosque	Four Criteria for Consideration				Updated Information	
		Hazard	Handling Quantity and Quality	Religious Organization Trend	Mosque's Role during Disaster		
Bandung	Masjid PP Persis Jl. Perintis Kemerdekan	Urban Flood	Mostly coordinated by the organization network	Persis	High capacity	As the main coordinating command post for survivors of flood and earthquake	ORGANIZATION MOSQUE The mosque's role in disaster situation is stipulated by the organization policy
	Masjid at-Taqwa Cienteung RW 20 Baleendah	Rural flood city parameter	Medium (donator and government)	Campuran	High capacity	Self-help; community infaq, street infaq, survivor's liaison.	COMMUNITY MOSQUE Mosque's role dilemmatic; between the time and interests of individuals or families
Ciamis	Masjid Baiturrahim Penanjung Dusun Bulak Laut Pangandaran	Earthquake and tsunami	Limited number of emergency responder, distant from the donators	NU Muhammadiyah	High capacity	Devastated, mechanism workds in other places; construction assisted by religious organizations.	COMMUNITY MOSQUE Mosque's role taken over; Individual workds overwhelmed by communal works
Tasikmalaya	Masjid Al-Hikmah, Desa Jayapura, Cigalontang	30-year cycle earthquake	Many emergency responders (government, donator)	NU-close to the Suryalaya Islamic Boarding School	High capacity	Self-help – government and community involved.	ORGANIZATION MOSQUE The mosque's role in disaster situation is stipulated by the organization policy
Kota Padang	Masjid Nurul Iman Perintis Kemerdekaan Kota Padang Sumbar	Earthquake and tsunami	Mosque is one organizatioin with the government (cooperation between government and donator)	Mixed	Medium - capacity application of vendor system	Formal structure; as ZIS collector, channeled to the committee	COMMUNITY MOSQUE Mosque has prominent role in disaster situation as the implementer, liaison and main coordinator of the community network with the committee = synergic-cooperative
Padang Pariaman	Masjid Raya Toboh Campago V Koto Dalam	Earthquake	Emergency responders directly coordinate with the mosque and walikorong	Muhammadiyah Aswaja practice (NU)	High capacity	Local role exists	COMMUNITY MOSQUE Mosque's role strategic, coordinatination mechanism exists among the mosque, government element, and local structure with emergency responder.

Fourth: Actors potentially active in disaster emergency response. Actors are defined as those who are involved in disaster mitigation efforts. A disaster can be the moment and medium for the actors and survivors for various reasons. One of the reasons is religious (worshipping and so forth), despite the fact that this reason cannot be separated from their desire to exist in the life history; in this life and the afterlife. Many actors are willing to engage in heroic actions without money compensation. It does not matter for them not to be remembered by the public or are forgotten, but they are satisfied to have involved in the act.

Potential actors mean that they have ideas and capacity to manage such disaster. Their "heroic action" is not spontaneous but through experiences and environmental process built based on the social system and perception of their community. This social space gives them the opportunity to exist. When most of people are panicked in the initial stage of a disaster, they are not carried away but instead entertain the survivors and find initiatives to cope with various problems they may face in the subsequent stages. They will set up simple public kitchen, repair homes and restore the victims' mental condition.

This study notes the role played by the **"Ibu Bela"** which is the female congregation of the *Al-Hikmah* Mosque in Jayapura and directly led by the chairman of the Mosque's organization wing and is coordinated by the DKM Chairman. In this mosque, the Mosque youth organization **(Irmas)** is also directly involved in the activities of disaster mitigation carried out under the name of the mosque. It must be admitted, however, that not all the activities are proposed by the two groups, as ideas can be from any social-spiritual leading figures or general public, and they only involve in the implementation.

They sacrifice their time for themselves and families all for social works. They are not only cooking vegetables or food in the simple common kitchen but also cleaning debris, in their homes, neighborhood or social facilities. When aids from emergency response activists or the government arrive they will also involve in the work and construction.

The works by *Ibu Bela* are not intended to help out their respective husbands but on contrary, the husbands help these mothers in the disaster management activities. These women are involved in the activities which in other regions are the men's main tasks. In addition, when there is an invitation for social works, they will replace their husbands who are working for their household economy. The purpose of these activities is to avoid them and their families from social alienation. They try to balance between their individual and family interest and the social demands and obligations.

The same is the case for the mosque youth organizations, where they are willing and able to set aside the time for themselves and the families in order to be involve directly in social works. They assist in collecting raw materials for the public kitchen, from fire woods to picking vegetables in the farm of donators. They also provide water for the victims around the mosque, in addition to acting as the liaison in the operation of the grand mosque, regular mosque and mushalla. They also assist in distributing foods from the public kitchen any aids from donators from the mosque or main command post.

Even though the two groups of actors above, namely *Ibu Bela* and *Irmas* are mosque organization wings which are autonomous in their policies and programs, they follow the instructions of the mosque *takmir* who are mostly old in age. Good cooperation and coordination between the *Ibu Bela*, *Irmas* and Takmir are potentially strategic in establishing cooperation with external emergency response activists such as companies and aid agencies.

In addition to the institutional actors above, this study also records individual personal actors who have successfully bring relatively-significant changes to the society after disaster. The personal approach they make in the mental recovery process of the victims is quite successful. The actors' social and economic capacity is also adequate as evident from their ability to help victims from vulnerable groups such as women and children from worsening situation.

For Indonesians, as found in the six mosque cases, it can be said that a mosque is not only interpreted as a physical construction, but also includes all activities, communication and mass concentration in social activities that benefit the life of individuals and their social life in future. Mosques, from the aspect of quantity, will become a relatively-strong force as human resources, while from the quality aspect, a mosque has relatively-potential capacity to be developed for other roles in addition to being as the place for *mahdah* worshipping, namely to mitigate disasters. Overall, this study concludes that there is a potential to develop mosques as one of disaster management mechanisms. All mosques observed in this study have important roles to play in accordance with their respective characteristics under disaster situation.

This study confirms the principles and good practices in the application of mosques' roles under disaster situation. This can be viewed from reports of activities carried out by the *Nahdalatul Ulama* (NU) LPBI and OCHA as observed and related to this study. The attached documents on findings and lessons learned from this study indicate that NU has integrated various aspects to enable mosques to play crucial roles in disaster situation. This

study is, therefore, expected to serve as the baseline for subsequent studies so that it improves and strengthens the religious-based community in their efforts to mitigate disasters in Indonesia.

Follow Up Actions

1. To disseminate and publish the results of studies on the mosques' roles in disaster situation in Indonesia.

2. To increase the mosques' roles in disaster situation with the following considerations: ***first***, as a part of community, a mosque has its own system and social structure. For that reason, it is important for humanitarian agencies, donors and activists of disaster emergency response to have knowledge on these two aspects. This study recommends that the three agencies incorporate knowledge or study on the system and social-community structure of mosques as an inseparable part of the disaster management mechanism.

   Second, with regard to addition of the mosques' roles in disaster situation, this study recommends religious leaders and organizations to always encourage the development of discourse synchronization between the pure perspective of theology-cosmology and the social theology, so as to enable inclusion of use of mosques under disaster situation management into the theological perspective. This can be performed through preaching or sermons on the religion, inclusion of the social theology concept and its various practices on particularly cases of disaster handling into the curriculum for religion education in Islamic schools or public schools.

   Third, this study indicates a strong conception of cosmology and theology among the community on the issue of "event and cause" of a disaster. This can cause ignorance in the community on efforts being made to prevent or avoid causes of disaster in term of physical cause, and at the same time it creates strong challenges to the process of creating disaster awareness technically and operationally in the field. This study recommends religious leaders and organizations that have supports from humanitarian agencies, donors and implementing partners on disaster management endeavor to develop such discourse, whether purely scientific or combination between cosmology-theology and science on issues of disaster, learning activity, and disaster simulation at the community level.

   Fourth, by utilizing mosques as one of the bases for disaster management, the community members who have strong affiliation to religion can be accommodated and represented. This capacity serves as strength in the handling of disasters in regions where Moslem communities live. This study recommends humanitarian agencies, donors and implementing partners to ensure that this phenomenon of

mosques' roles can be developed as a model for disaster mechanism in Indonesia.

Fifth, with respect to the role of mosques under disaster situation, in which one of the tactical measures is to encourage people's participation (community funds: *zakat, infak* and *sadaqah*) in the victims and disaster awareness, this study recommends humanitarian agencies, donors and emergency response activists with supports from religious figures to seek "appropriate pattern" in stimulating people's concern and awareness in the perspective of long-term, prevention and investment of social funds (philanthropic), not merely spontaneous participation (only for a single disaster).

Sixth, in order to synchronize the interests of donors and implementing partners with the people's needs, during which the mosques management often times act as the intermediary, this study recommends emergency response activists to properly map the potential actors at the community level to involve in the disaster management . The purpose is, in addition to having effective cooperation and operational measures in handling disasters, as well to avoid their involvement resulted in conflicts within the community.

Seventh, to prepare the survivors mentally in their encounters with people from various backgrounds ethnically and religiously in the disaster handling process, including activists of emergency response so as to ensure that they do not have misperception of the religious system and conception, this study recommends that development and establishment of discourse and life practices on inter faith to be continuously developed along with efforts to manage the disaster itself. Inter-faith cooperation based on the theological and social framework must be continued. In particular, this discourse is important in understanding and creating awareness on the "second world" in existence in the mosque.

Eight, in efforts to maximize the mosque's roles under disaster situation, this study recommends humanitarian agencies; donors and implementing partners organize education and training on disaster for the mosque management and potential actors at the community level. Through this efforts, it is expected that the participation and capacity of the human resources, as well as spread and strengthening of networks between the community and disaster emergency response activists as mandated in the Hyogo Framework for action and Law No. 24 Year 2007 can be improved.

Ninth, to maximize the success of efforts as recommended above, in particular on aspects related to the potential or capacity of human resources in the community in handling disasters, technically and substantially, humanitarian agencies, donors and implementing partners must continuously encourage pure research and action research. In addition, as the academic basis which is important for policy formulation and disaster mechanism model, it is necessary to conduct studies in order to empower the community in understanding the issue being studied.

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Attachment 1

FINAL REPORT

Emergency Assistance for Earthquake Affected Communities in West Sumatera, Indonesia

Provision of Emergency Water Supply, Sanitation Facilities and Hygiene Promotion (WASH) for Disaster Affected Community in Five Nagari at Five Sub-District in Padang Pariaman District,
West Sumatera

(SURAU)

Februari 2010

OCHA United Nations Office for the Coordination of Humanitarian Affairs
Partnership for Humanity

LPBI NU

Project Title	Emergency Assistance for Earthquake Affected Communities in West Sumatera
Implementing Agency	Community-Based Disaster Risk Management – Nahdlatul Ulama (CBDRM-NU) Contact Person : Avianto Muhtadi, (Manager Program) Phone/fax: 62-21 3142395 Mobile: 08561029196 E-mail: aviantomm@yahoo.com or cbdrmnu@yahoo.com
Objective	Revitalize of the earthquake affected community in Padang Pariaman District in West Sumatera through providing emergency water supply, sanitation facilities an hygiene promotion (WASH)
Activities	1. Provision of water and sanitation facilities (wells, water tanks and latrines) 2. Promotion of WASH issues in displacement situation 3. Promotion of DRR through muslim preachers 4. Renovation of surau (mosque)
Beneficiaries	1. 400 households in three villages at five Sub-Districts in Padang Pariaman District 2. 60 people involve actively in the contruction 3. 15 muslim preachers
Project Location	**Padang Pariaman District**: 1. **VII Koto Sungai Sarik Sub-District** [Korong (Sub village) Nagari Ambung Kapur, Nagari (village) Sungai Sarik] . 2. **Padang Sago Sub-District** [Korong Kampung Lambah Padang Kabau, Nagari Koto Dalam] 3. **Enam Lingkung Sub-District** [Korong Simpang Tigo, Nagari Teboh Ketek]
Project Duration	Three Months, 1 November 2009 – January 2010

Abbreviations & Acronyms

Bagindo	Ulema in West Sumatera language or islamic scholar
Bupati	Mayor of Regency
Camat	Head of District
CBDRM-NU	Community Based Disaster Risk Management - Nahdlatul Ulama
Da'i	Islamic preacher
Dakwah	Religious preaching
DRR	Disaster Risk Reduction
F&A	Finance & Administration
Fatayat	NU Female Youth Organisation
FPO	Field Project Officer
GP Ansor	NU Male Youth Organisation
INGO	International Non Government Organization
Khatib	Preacher at the Mosque
Korong	Sub Villages
Khutbah	Khotbah (Sermon)
Kyai	Ulema in Java Language or Islamic scholar
Lajnah	NU Executive Unit
Lembaga	Institute
LS	Logistic Staff
Majelis Taklim	Islamic women study group meeting
MCK	Mandi, cuci, kakus or public bathing, washing and toilet facilities (WASH related facilities such as water supply and sanitation facilities such as wells, water tanks, latrines)
MONEV	Monitoring & Evaluation
Mubaligh	Islamic preacher, same as Da'i
Muslimat	NU Older Women Organisation
MWC	Majelis Wakil Cabang (Deputy Branch Assembly)
Nagari	Villages
NGO	Non Government Organisation
NU	Nahdlatul Ulama
NW	Northwest

PBNU	Pengurus Besar Nahdlatul Ulama (Central Board of NU)
PCNU	Pengurus Cabang Nahdlatul Ulama (Regencial/Municipal Board of Nahdlatul Ulama)
Pesantren	Islamic Boarding School
PM	Program Manager
PMI	Palang Merah Indonesia (Indonesian Red Cross)
PWNU	Pengurus Wilayah Nahdlatul Ulama (Provincial Board of NU)
SAR	Search and Rescue
Satkorlak	Satuan Koordinasi Pelaksana (Coordinating Unit a Provincial level)
Satlak	Satuan Pelaksana (Coordinating Unit at Kabupaten /City level)
Surau	Mosque
SW	Southwest
Tuanku	Ulema in West Sumatera language or islamic scholar
Tengku	Son of Tuanku
TOF	Training of facilitator
Ulama	Ulemas (Islamic Scholars)
WASH	Water, Sanitation and Hygiene

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1. Context

1.1. Beneficieries

The beneficiaries of this program are those who are affected by the earthquake in Padang Pariaman District, West Sumatera. They are living in vulnerable condition with lack of assistance and facilities. The target community are families in 3 (three) Korong or villages at 3 (three) Sub-Districts in Padang Pariaman District. They are living in the worst situation without sufficient clean water and sanitation facilities. They are using and consuming water collected from rain during post-earthquake.

Through this program, the target community was provided with water supply and sanitation facilities such as wells, water tanks and latrines. The program was also equipped with hygiene promotion to support the healthy life of the community.

This project is designed to be implemented by the targeted community in coordination with the technical skilled people provided by the program. It is designed to conduct participatory approach strategy in order to gain the community confidence, coordination and cooperation among villagers and project sustainability as well as facilities maintenance as an important part of this program.

It is also designed to support the community social engagement by providing cultural and religious approaches by Nahdlatul Ulama staffs and links in order to rebuild community self esteem after the catastrophe.

The program will be held in 3 (three) Korong or Villages in of the worst Sub-Districts in Padang Pariaman District. The benefit of this program will be shared to :

- ✓ 400 Households are the main target of this program
- ✓ 60 people involved actively in the construction
- ✓ 15 people (Islamic preachers) from the affected community in the project promoted disaster risk reduction. This approach is considered as stress and trauma healing for villagers who are affected by the earthquake.

1.1.2. Government

The government of West Sumatra and their apparatus are the key stakeholders of this program. This program is also designed to assist local government on disaster response as well as to build close coordination and relationship to other stakeholders.

1.1.3. Nahdlatul Ulama (NU)

NU as a civil society organization is comitted to suport the disaster affected community by providing assistance and support to those who are in needs regardless their background. The program, at the same time improved the NU capacity in disaster management for Indonesia, particularly for West Sumatra.

1.2. Problem Analysis

A major earthquake magnitude 7.6 on the Richter scale struck West Sumatra 30 September causing havoc and major damage to the provincial capital of Padang and Pariaman District. Padang, a city of 900,000 people, sits on one of the world's most active fault lines along the so-called "Ring of Fire". The epicenter of the earthquake was located 57 km west of Padang Pariaman Regency and 71 km depth; the affects were felt around the region including in Singapore.

The detail of the shocks are 7.6 M (USGS) - (aftershock 5.5 at 17:38); 7.0 RS at 08:52 on 1/10/09 centred in neighbouring Jambi province in Sumatra (BMKG); subsequent earthquake centred on Mentawai region of 5.1RS at 1034h on 1/10/09 (BMKG). The shock was happened on 30 September at 17:16. The location is (lat/long): approx 0.84S - 99.65 E; 57km from Pariaman District – West Sumatra (BMKG). The distances are 45 km (30 miles) WNW of Padang, Sumatra, Indonesia, 220 km (135 miles) SW of Pekanbaru, Sumatra, Indonesia, 475 km (295 miles) SSW of Kuala Lumpur, Malaysia, 960 km (590 miles) NW of Jakarta, Java, Indonesia.

Situation Description of Damages and impact on Human Lives

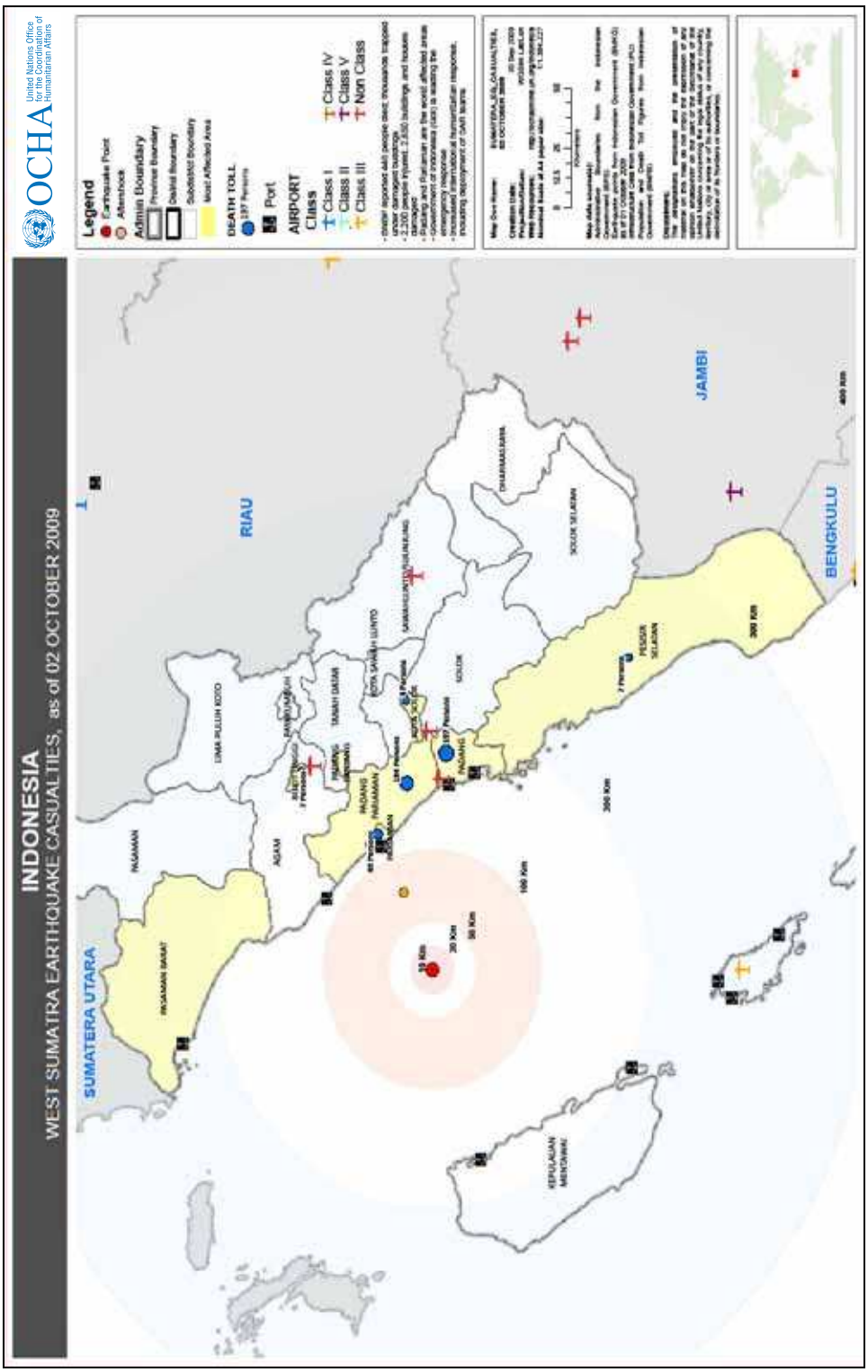
a) Vice President declared two-month emergency phase.
b) BNPB reported 704 fatalities, around 1,506 injured (including 483 seriously wounded) 295 missing, 736 displaced and unconfirmed number of people were still trapped. The death toll in Padang 327, Padang-Pariaman 292, Agam 32, Kota Pariaman 37, Pesisir Selatan 10, Solok 3, Pasaman Barat 3, (BNPB 1100, 7/10/09).

c) Estimated population at risk include: 777,893 in Padang city, 338,098 in Padang Pariaman; and 78,920 in Pariaman City (UNOCHA).
d) UN Humanitarian Coordinator in Indonesia estimated around 3,000 to 4,000 people were still trapped or buried under the rubble and landslide.
e) It is estimated there are 200,000 IDPs /Internally Displaced Persons (Ministry for People's Welfare).
f) Prices of food and non-food item have increased in the affected region of the province due to the interruption of transportation lines, as roads have been cut off during the past two days. Food supplies have been transported to the west coast only once every week.[1]
g) Data assessment from CBDRMNU rapid response team.

Goverment conducted emergency response for the survivors by providing location/shelter for the internally displaced people (IDPs), distributing food and health service at some affected areas. It is considered that there are limitation of the local government in providing assistance to the large amount of affected communities due to their lack of resources, while number of survivors and IDPs are arising and spreaded to many difficult access location.

It is reported that many water facilities are damaged. This situation caused lack of clean water supply for the community and can become the cause for diseases for the affected community if there is no proper respond to provide clean water and sanitation facilities as well as hygiene promotion. CBDRMNU team has been identifying the problems through rapid assessment. The team is developing proper plan in responding the problems with provision of clean water supply, construction sanitation facilities and promotion of hygiene for the targeted community.

[1] Situation reports from many sources.


INDONESIA
WEST SUMATRA EARTHQUAKE CASUALTIES, as of 02 OCTOBER 2009
OCHA
United Nations Office for the Coordination of Humanitarian Affairs
Legend
Earthquake Point
Aftershock
Admin Boundary
Province Boundary
District Boundary
Subdistrict Boundary
Most Affected Area
DEATH TOLL
Port
AIRPORT Class
Class I
Class II
Class III
Class IV
Class V
Non Class
SUMATERA UTARA
RIAU
JAMBI
BENGKULU
PADANG
PARIAMAN
AGAM
PESISIR SELATAN
SOLOK
SOLOK SELATAN
DHARMASRAYA
KEPULAUAN MENTAWAI
100 Km
200 Km
300 Km
400 Km

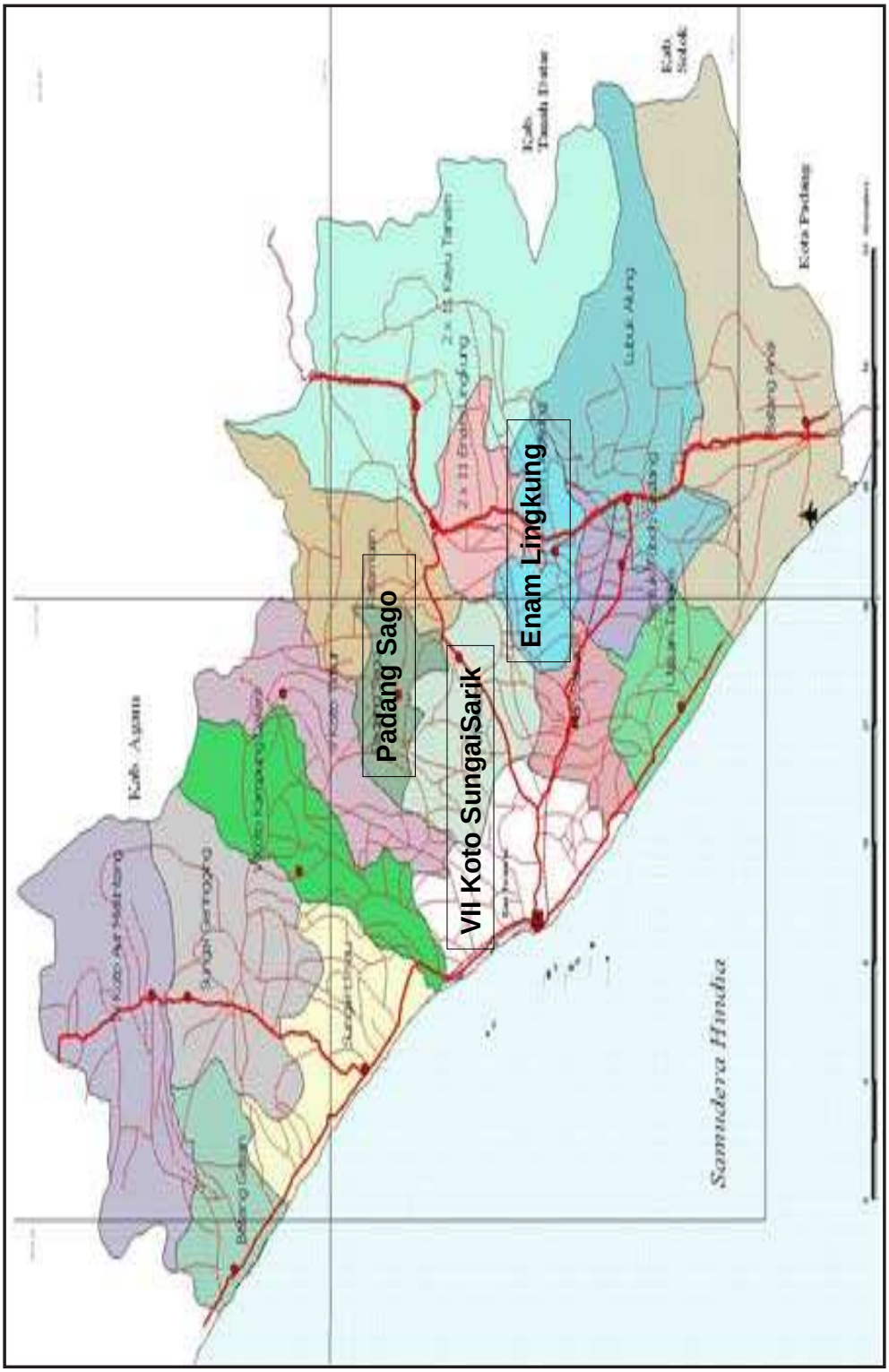
1.3. Program Location

Padang-Pariaman District is an earthquake affected zone in the region of Sungai Limau, Tiku Utara, at border of West Sungai Geringging and the whole coast line of Padang Pariaman. This District is very vulnerable to the earthquake. This can be obtained in the earthquake zone map (Setiadi, 1962 in Sampurno). Padang-Pariaman has been identified as zone VII and VIII with relatively shallow area.

Based on the rapid assessment data from CBDRM NU team in the field, there are 3 (three) sub-districts (table 1) which severely affected by the earthquake. These areas are also facing the water and sanitation problem. The water resources that have been used before the catastrophe come from the dug-well. After the earthquake those wells become unusable as the water colour has changed and stinks. Recently, those targeted community are collecting rainwater for their daily use.

Table 1. Target locations in Padang-Pariaman District

NO	SUB DISTRICT	NAGARI	KORONG	
			Korong	House Holds
1	VII Koto Sungai Sarik	Sungai Sarik	Ambung Kapur	150
2	Enam Lingkung	Teboh ketek	Simpang Tigo	100
3	Padang Sago	Koto Dalam	Padang Kabau	150


Padang Sago
VII Koto SungaiSarik
Enam Lingkung
Samudera Hindia
Kota Padang

2. Intervention

CBDRMNU with support of UN-OCHA has assisted the most vulnerable affected people by providing WASH facilities (clean water, supply and sanitation hygiene facilities) and rising awareness on WASH issues in displacement and DRR in three sub-districts in Padang Pariaman District, West Sumatera. WASH facilities provided is decided by the comunity through representatives of the sub-villages and is organized by the mosque administrator. Since mosque is used as a place to pray, study and as point of meeting, repairing surau is a part of this program as people requested.

This program is managed by CBDRMNU central board by coordinating district level of Nahdlatul Ulama (PCNU) in Padang Pariaman District as the implementer of program. This report is made on the basis of program accountability and aims not only to describe the extent of the program implementation but also to find out the relevance, efficiency, and effectiveness of it as well as to analyze strangeness, weaknesses and make a recommendation.

2.1 Goals and Objectives

The goal of the program is to revitalize of the earthquake affected community in Padang Pariaman District in West Sumatera through providing emergency water supply, sanitation facilities, and hygiene promotion (WASH) (see attachment 1 Logframe matrix for details).

The Objectives of this program are:

1. Provision of water and sanitation facilities (wells, water tanks and latrines)
2. Promotion of WASH issues in displacement situation.
3. Promotion of DRR through muslim preachers

2.2 Project Strategy

Prior to the program, CBDRM NU did survey and data research to get information on the epicentrum of the earthquake, district where the earthquake occurred, number of internally displaced people and their location, and number of villagers who became survivors. Finding data and assessment were done through field or media observation and coordination with elements such as *Satkorlak, Bupati, Satlak, Camat,* Local team, *PCNU*, UNOCHA, UN offices (especially UN WASH Cluster) in Padang City. It is shown on: http://groups.google.com/group/wash-padang.

The program is managed by central board of CBDRMNU in coordination with CBDRMNU at district level in targeted areas. For the effectiveness of program management, standard operational procedure for the implementation of program were applied through some stages including planning, execution, monitoring & evaluation and reporting. Regular monitoring was carried out during the project cycle, starting with preparation, implementation and finalisation by CBDRM NU representative in West Sumatra, in coordination with local government and target community as well as other involved stakeholders. The evaluation is conducted once upon completion of the project implementation.

At the initiation of the project, it was foreseen that only 30% of women representation participated for the implementation of this program. However, it has been increased up to 50% during the implementation of the program. The increasing percentage of women can be seen from the list of volunteers.

This program is considered important to:
a) Prevent any additional loss of life;
b) Break the transmission routes of disease;
c) Help people to restore their lives in dignity;
d) Restore 'normal' services.

The programs are conducted in some phases of activities in order to achieve the objectives. The activities are:

- Preparation in coordination with community:
    a) Recruiting and engaging local resources who have sufficient information and experience in WASH program. It is designed that twenty people will work on each unit of water and sanitation facility construction.
    b) Involving community to conduct participatory planning, selecting location, and designing WASH program.

- Construction of water supply and sanitation facilities (wells, water tanks, latrines)
  This water and sanitation facility project are based on SPHERE standard and designed to involve affected community in building their self dignity and sense of belonging to the constructed facilities.

Materials for the construction procured from the local market. CBDRM NU in West Sumatra managed the procurement process, storing, handling and delivering the materials to the site:

a) The location spot for the water and sanitation facilities are designed less than 50 meter distance and and less than one minute walk from the community shelter.
b) The implementation will conduct some parts of construction:
    - Contruction of water supply facility
    - Contruction of water tank
    - Contruction of latrines block and septic tank

- SPHERE: the sanitation facilityies, including latrines/toilet, were built for the villagers to replace their collapsed or non-existing toilet/sanitation facility. According to SPHERE, the facility should be constructed sufficiently and at a close distance to people's dwellings to allow rapid, safe and acceptable access at all times. The Indicators are (i) Maximum of 20 people per toilet (ii) Use arranged by households or sex segregated (iii) Toilets <50 m from dwelling place or less than 1 minute walk (iv) Separate toilets for men and women in public places. The program is designed to fulfill the needs of people for sufficient latrine facility. The assessment data shows that some households are still have their own family latrine, so the target for latrine construction will be for those who have no latrine facility at their shelter or temporary house. The program has calculated to build 24 number of latrine to serve approximately 1.200 of households. The public latrines were built in block shape which each block will have five latrines. Two blocks latrines were build for one area, one latrine block for men and another block for women. There were three water and sanitation areas with 24 public latrines for three villages.

- Managing WASH facilities and Renovating Surau
  Constructed WASH facilities are handed to sub-village head and managed by people through *Labay* or surau administrator. Surau or mosque is a place to pray and as a place to assemble for local people and is used as a shelter for the refugees when the earthquake hit. Since surau got serious

damaged after the earthquake, local people requested to renovate the surau. People constructed surau by working together.

- Hygiene promotion to villagers
  Hygiene promotion became one of the strategies in this WASH program. Hygiene prmotion for the targeted villagers and community were done through preparation before construction of WASH facilities by providing information, education and communicating (IEC) materials.

- Promoting Disaster Risk Reduction through Local Islamic Preachers
  The activity was the provision of training on disaster risk reduction through religious and cultural approaches for local Islamic preachers from the targeted area. It was expected that they will be able to give explanation and enlightening on disaster risk reduction and also strengthening their mental condition for them to be able to cope and remove their grief.

2.3 Project partners

- Local government (Satkorlak, Bupati, Satlak, Department of Public Works Padang Pariaman District, Camat, Wali Nagari or Lurah)
- Community Leader s (Wali Korong, Ulema, etc)
- UN OCHA
- UNICEF
- UN Cluster Office in Padang City (especially with WASH Cluster)
- NGOs: PCNU, MWC NU, Fatayat and Muslimat NU (NU's Women organisation)
- Women who are active in Family Welfare Movement (ibu-ibu PKK)
- MUI Padang Pariaman
- Labay or Surau administrator

2.4 Achievement

2.4.1 Provision of water and sanitation facilities (wells, water tanks and latrines)

2.4.4.1 Provision WASH Facilities

The program of constructing/providing WASH (water sanitation and hygiene) facilities is done by building a set of bathroom completed with wells in three locations in different sub villages and districts in Padang Pariaman District. As the implementation of standard for humanitarian program of CBDRMNU and to avoid miss-target, we conducted prior assessment and survey to decide the targeted locations. A survey was done by involving community leaders, local CBDRMNU and government of the district (head of district and related institution).

The results of survey being taken for consideration in choosing the three locations are:

A. Sub villages : Ambung Kapur
   Villages : Sungai (Sei) Sarik
   District : VII Koto Sungai Sarik
   Condition:
   - The nature is not friendly especially related to the source of fresh and clean water. The source of it is in the river which is located two kilometers away from the side of a hill.
   - To get the fresh and clean water, people must walk about two kilometers away and it takes about 30-45 minutes to reach the river through the hilly area.
   - After the earthquake on 30 September 2009, the road in a hill which became an alternative way and connected to the river is slippery.
   - Besides taking advantages of the river as a source of clean water, the local people also made a rain reservoir as a place to save water.
   - Amongst 437 families, only five (5) families use a well and 415 families (of 437) use the rain reservoirs, and almost all of the families depend on the 2 kilometer-away river.
   - For the need of relieving faeces, people make their own very dirty and poor condition of latrine in term of cleanliness and health.
   - Poor condition of their latrines triggered diaorrhea, skin diseases and even death.
   - The earthquake-affected people were:
     a. Number of families : 437
     b. Number of killed people : 4
     c. Number of seriously wounded people : 15
     d. Number of minor wounded people : 35
     e. Damaged buildings :

e.1 Public facilities
- e.1.a Sub villages office : 1
- e.1.b Surau : 15
- e.1.c Boarding School : 2
- e.1.d Schools : 2

e.2 Private Facilities
- e.2.a Seriously damaged houses :417
- e.2.b Not badly damaged houses : 10
- e.2.c Minor damaged houses : 10

B. Sub Villages : Kampung Lambah Padang Kabau
Villages : Koto Dalam
District : Padang Sago
Condition:

- The sources of clean water are from a river and rain reservoirs.
- People need to walk 2 kilometers to the west and 1 kilometer to the east to reach the river. It takes about 1 hour through sloping upward access. The road to the river also damaged.
- There are two families using wells with 45-50 meters deep.
- One *Jorong* (village) is occupied by 72 families.
- There are some schools and surau without WASH facilities.

- The earthquake-affected people were:
  a. Number of families : 850
  b. Number of killed people : 4
  c. Number of seriously-wounded people : 5
  d. Number of minor-wounded people : 20
  e. Damaged buildings:
     e.1 Public Facilities
     - e.1.a Korong Office : 1
     - e.1.b Surau : 7
     - e.1.c Schools : 2

     e.2 Private Facilities
     - e.2.a Seriously damaged houses : 347
     - e.2.b Not badly-damaged houses : 6
     - e.2.c Minor-damaged houses : -

C. Sub Villages : Simpang Tigo
Villages : Toboh Ketek
District : Enam Lingkung
Conditions:

- People rely on the river and rain reservoirs to consume clean water. The river is less than 1 kilometer away from their village.
- Of the 165 families, 143 families take advantages of the reservoirs to obtain clean water, while 20 families (of 165) get wells as their source.
- There was PDAM pipes but they do not work well.
- One of the efforts to gain clean water is by sipping water from PDAM with a DAB (kind of pushing-pump).
- People of the society get Islamic boarding school functioned as a place to assemble.
- The distance from the upland is approximately 500 meter.
- Local people also queue for taking clean water from other people's wells.
- People take water twice each day by using jerry cans.
- Number of residence: 150 families.
- The earthquake-affected people were:
  a. Number of families : 165
  b. Number of killed people : 1
  c. Number of seriously-wounded people : 2
  d. Number of minor-wounded people : 5
  e. Damaged buildings:
    e.1 Public facilities
      e.1.a Sub Villages Office : 1
      e.1.b Islamic Boarding Schools : 2
      e.1.c Surau : 13
      e.1.d Schools : 1
      e.1.e Kindergarten : 1
      e.1.f *Puskesri* : 1
    e. 2 Private Facilities
      e.2.a Seriously-damaged houses : 151
      e.2.b Not badly-damaged houses : 12
      e.2.c Minor-damaged houses : 28

In general, the buildings in those three locations were similarly constructed. Because of the different nature and culture of the community, including the different skill of the local workers, the physical appeareance of the buildings and digging the wells looked different from one to another, yet they are principally similar. The buildings consist of one big bathroom completed with a latrine, which consist of six rooms, three for gents and three for ladies. Besides that, this bathroom with the size of 1.2 meter x 6.5 meter is also

completed with water tanks provided to store water with the design of not only for storing dug well water or for supplying the need of water to the bucket in every room, but also for supplying water for the need of washing. The tanks are placed in front of the building completed with the washing equipments.

For the process of the construction, we asked the local and experienced people to become the supervisor, foreman, and builder. People with no special skill in construction were involved as supporting resources such as distributing materials, serving drinks and snacks. The system of the construction is a joint work with contracted wages. This was done based on psychological condition of earthquake survivors who need jobs and activities to minimize trauma and the factor of time scheduling as well.

Detailed description in each location is as follow:

Provision of WASH facilities in Ambang Kapur Sungai Sarik VII Koto Sungai Sarik

WASH facilities in Ambang Kapur was built behind the mosque of Ampang Tarok, located at two-meter away to the west of the mosque. Because of the infertile landsoil, the water drilling was held in a point of 160 meter away from the constructing location. After drilling at 50-60 meters deep in some points behind the constructing location, there were no water and finally we were forced to do re-drilling in a surface of the side of a mountain which was 160 meter away from the location.

The process of the construction was delayed from the initial scheduled targeted to be finished within half month into two months. This condition happened due to the lack of the skill and low speed of the workers. The other reason was also because there was some trouble in the beginning of the program

Provision of WASH facililites Kampung Lambah Koto Dalam Padang Sago

The implementation of this program was done in a land next to the Duku mosque. The infertile condition of the land forced us to do drilling in a point which was far away from the constructing location. The drilling point was about 350 meter from the location and must go down the side of a mountain with the depth of not less than 30 meter.

The change of the points was made when no water found after the first drilling. Because the distance between the point of drilling and the tanks was pretty far, it needed double pump to obtain sufficient result.

Provision of WASH facilities in Simpang Tigo Toboh Ketek Enam Lingkung

The program was conducted in front of the Islamic Boarding School Darul Ikhlas which generally much safer than the second location. Unlike the two previous constructing locations, this one was quite easy because the drilling point was just near a river. The drilling points were done according to the initial plan.

Figure 3.Imaginary plan of WASH facilities

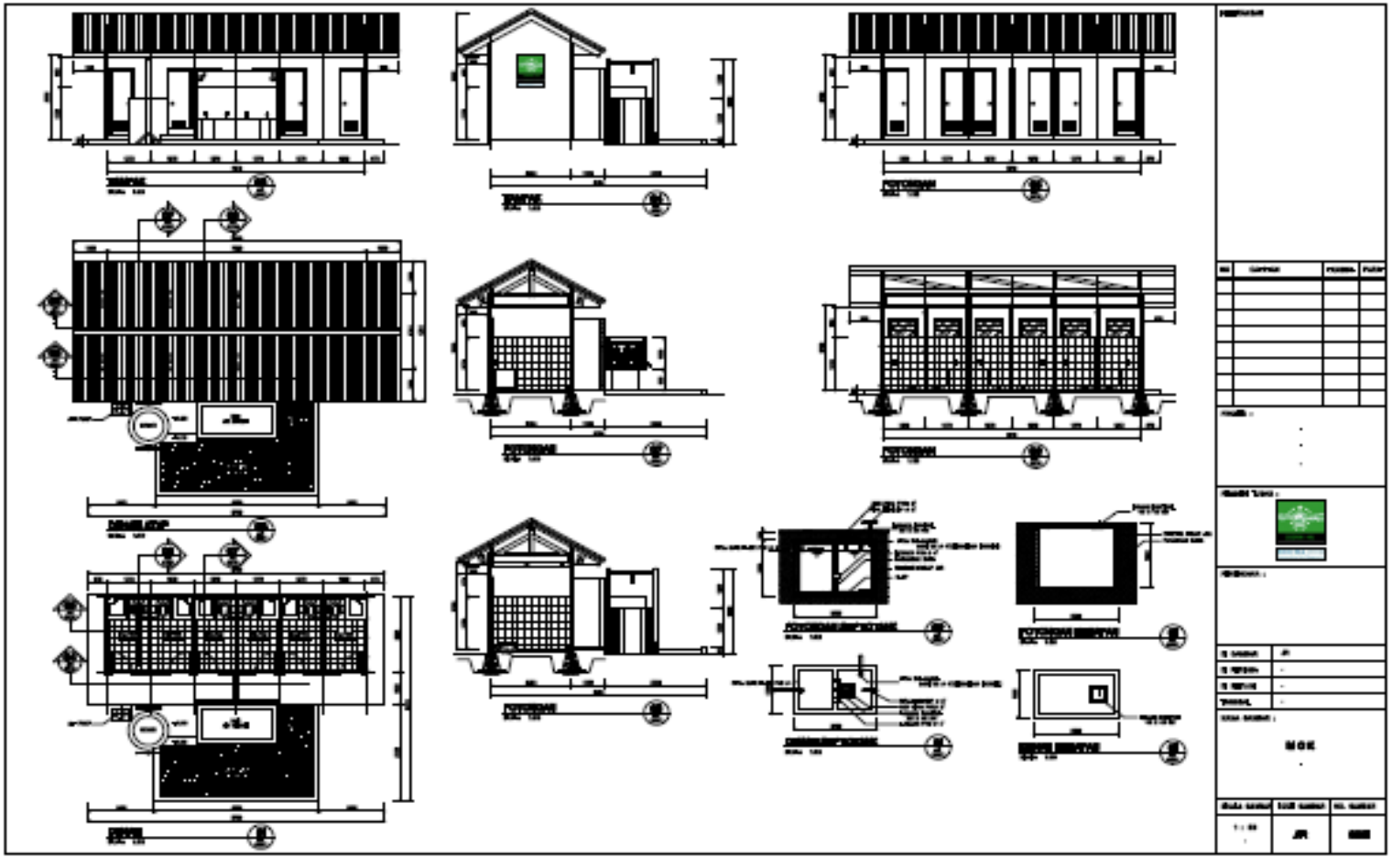


Figure 4.Technical Picture Plan of WASH Facilities

Figure 5. WASH facilities

2.4.1.2 Renovation Surau

The renovating of surau was done based on the request of the people and the head of sub villages who will manage the WASH facilities. It was conducted in two locations: in Korong Ambung Kapur Sungai Sarik and Kampung Lambah Kato Dalam Padang Sago. There was no renovated surau in Korong Simpang Tigo in Enam Lingkung Sub-District. The management of WASH facilities is handed over to Darul Ikhlas Islamic Boarding School located nearby. Those two surau were badly damaged. After the earthquake hit, only the old roof was left. *Gonjong*, the peak of the mosque, which is characteristically known as *Minang* Mosque, was already broken and must be changed with the new one. The wall of the two surau was also badly damaged and need to be rebuilt.

The sizes of the two surau are different. The mosque in Ambung Kapur has the size of 15 m x 12 m, while the mosque in Kampung Lambah is 11 m x 9 m. However, both surau had similar damages. Therefore, the details of the work are also similar. They are:

a. Totally building the new wall;
b. Building the reinforced concrete and ring balk;
c. Wholly painting the wall;
d. Painting the roof and replacing the old with the appropriate one
e. Replacing the old windows and doors
f. Replacing the inappropriate ceiling and painting it

In the implementation work, the team re-cycled the use of the mosque remaining materials (re-use) such as bricks, woods, door/window frame, etc. The reasons are, firstly, to keep the originality of the old building which is the symbol of wisdom, and secondly, to be efficient in using the materials.

The constructions were built with purely *gotong royong* system (working together, free of charge), on the other hand, the people also need jobs to make end meets after disaster. Thus, wages is offered. During the work, the speed was too slow; therefore we involved skilled workers to help fasten the constructing process of building WASH facilities such as, wells, water tanks, and latrines.

Figure 6, picture of Ambung Kapur before construction (left), and after construction (right)

Figure7. Inside and outside view of the surau after renovation

2.4.1.3 Supporting Factor and Obstacles in Provision of WASH Facilities

Some supporting factors in the success of providing WASH facilities:

a. NU Structural Organization: beside functioning as the administrator, NU administrator also function as local Ulemas (*tuanku-tuanku*) to facilitate communication and coordination of the team with local people or the involving institutions on the implementation of this program.
b. Easy access and cooperative material stores.
c. Availability of material for construction.
d. Openness of administrator team to start dialogue and to get along with people as well as the construction workers, and also the tolerance between administrator team and local targeted people have been alleviating misscommunication and prevent tension as result of different cultures.
e. Relatively good transporation and road infrastructure to the program location.

Some obstacles and problem are as follow:

a. Different culture between administrator team and local people.
b. Weakening spirit of working together.
c. Local people tend to become money oriented.
d. Most of young men are away from Minangkabau (urbanization), so that it is hard to ask people to do social activities.
e. Low level of skill and speed of local workers.

2.4.1.4 Handing over and Inauguration of WASH facilities to Local People

The constructed WASH facilities and renovated surau were handed over to local people with a ceremony in each location of the program according to their request. However, due to time constraint, it was only conducted in Sub-district VII Koto Sungai Sarik, Padang Pariaman District.

Handing over plan was done by CBDRMNU to be accompanied by PWNU (Provincial Board of NU) and UNOCHA. At the end, it was done by CBDRMNU and PWNU West Sumatra since UNOCHA (or the representative) cannot attend the meeting. The handing over was done to the head of sub-district VII Koto Sungai Sarik, who was accompanied by three heads of *korong* for further inauguration, and then delivered to *labay* for management. This event was attended by 75 people representing communities from three (3) sub district and fifteen (15) da'i having attended DRR training, and sixty (60) workers who constructed WASH facilities & and renovated *surau*.

A week before the handing over, a ceremony was spontaneously done in the three sub districts with the agenda of praying together started by *wudlu* (to make ritual ablution), and meal gathering in the mosque.

2.4.2 Promotion DRR through Religious Teaching (Training DRR for Preachers)

DRR promotion through Muslim Preachers was a training on disaster risk reduction through religious and cultural approach in the targeted area with the activity of Training DRR for Preachers. The expected outcomes are for the preachers to be able to give explanation and enlightment on disaster risk reduction and also strengthen psychological and mental condition of the survivors to survive and relieve their grief.

The training was held at *Balai Pelatihan Ketrampilan Bekerja/BPKB* in Pariaman city for three (3) days, from Friday to Sunday, 18-20 December 2009. The activity was opened by Assistant 1 Drs. Zulwadi Dt. Bagindo Kali and leader of PC NU (Regencial Board of NU) Padang Pariaman, Rahmat Tk. Sulaiman, S.Sos, MM.

There were fifteen (15) people participated, consist of religious preachers and da'i at mosque coming from three (3) *nagari* in three (3) districts in Padang Pariaman District:

a. Nagari Koto Dalam, Padang Sago District
b. Nagari Toboh Ketek, Enam Lingkung District
c. Nagari Sungai Sarik, VII Koto District

Training DRR for Preachers is conducted by Regional team consist of five (5) people, they are:

a. Coordinator : Drs. Amiruddin Tuanku Majolelo
b. Secretary : Bagindo Armaidi Tanjung, S.Sos
c. Treasurer : Defriandi Tuanku Imam
d. Volunteer : Husni Thamrin
e. Volunteer : Kartini Ali Arsyad

The training managed to have:

a. Fifteen (15) religious preachers and da'i at the mosque participated.
b. Increased awareness and understanding of religious preachers and da'i at the mosque on Community-based Disaster Risk Management (CBDRM).
c. Opinions from religious prechers and da'i at the mosques on minimizing disaster risks, particularly in mosque community and Islamic Study Group Meeting (*Majelis Taklim*)

Output:

1. Increased awareness of participants on the importance of minimizing risk disaster by looking on their high enthusiasm to attend the training, high concern of the participants as shown on the

attendance list and observing the training process and discussion. We realize that there is community willingness to involve in the Disaster Risk Reduction.

2. Broadened knowledge and deepened the understanding on a) Islam's knowledge on facing disaster, b) disaster and risk disaster, c) disaster study on threat, vulnerability, capacity and risk disaster, d) strategy and steps to minimize risk disaster based on community, e) role and position da'i in the society, f) public organization for campaign to minimize risk disaster.

Increased understanding of the participants was shown from the following pre-test and post-test scores during DRR Training:

No	Nama	Pretest	Posttest
1	H. Mansur Tk Bandaro	2.8	5.6
2	Rudi Tk Basa	3.6	6.4
3	Amril Tk Mudo	4.4	5.6
4	Syahril Tk Sutan	2.8	4.8
5	Nofri Wahyuni	3.6	4.8
6	Ernawati	4	5.6
7	Jasni	3.6	6
8	Andri Susanto, S.Pdi	3.6	7.6
9	Ali Basar Tk Sutan Sinaro	2.4	6.8
10	Ahmad Damanhuri TM	4.8	4.8
11	Sabarudin Tk Sidi	2.8	4.8
12	Nelmawati	2.8	4
13	Emri Syofiardi Tk Imam Basa	4.8	6.4
14	M Anton Tk Sidi	2.8	5.6
15	Permata Ika	3.2	3.6

We also learnt the increasing trend between pre-test and post-test of the participants:

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
PRETEST	15	2.40	4.80	3.4667	.76594	.587
POSTTEST	15	3.60	7.60	5.4933	1.06333	1.131
Valid N (list wise)	15					

The above table shows the increasing understanding of participants wherein pre-test score is 3.47 while the post-test result is 5.5. The difference score between pre-test and post-test can be seen from the following chart:

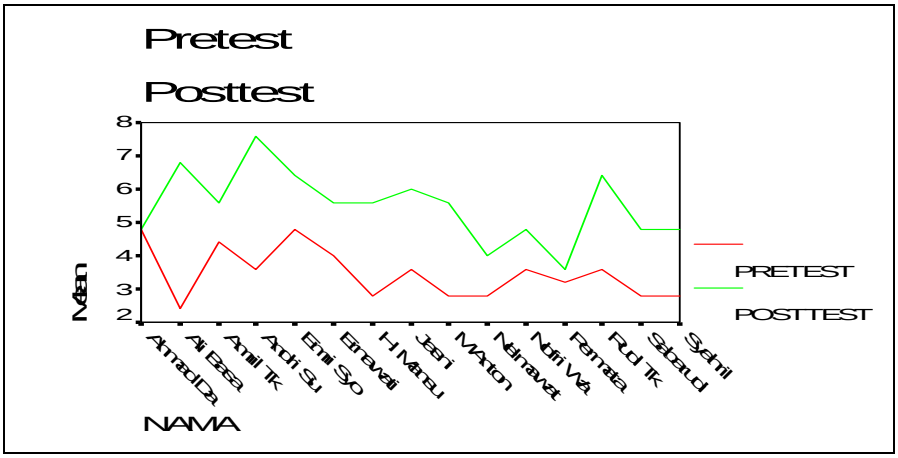


Figure 9. Post & Pre Test Score of the training participants

Wilcoxon Signed Ranks Test

Ranks

		N	Mean Rank	Sum of Ranks
POSTTEST – PRETEST	Negative Ranks	0(a)	.00	.00
	Positive Ranks	14(b)	7.50	105.00
	Ties	1(c)		
	Total	15		

a POST TEST < PRETEST
b POST TEST > PRETEST
c POST TEST = PRETEST

Test Statistics (b)

	POSTTEST - PRETEST
Z	-3.304(a)
Asymp. Sig. (2-tailed)	.001

a Based on negative ranks.
b Wilcoxon Signed Ranks Test

The total score of Asymp Sig (0.001) < α (o.05), so the two variables have different median score, or in the other word, through the Wilcoxon test in SPSS it was known that after DRR Training for Preacher, they gain more knowledge after the training.

3. Religious preachers at the mosque managed to formulate steps on minimizing risk disaster, particularly at mosque and Islamic study group meeting. This fact supports the success of conducting the training according to TOR. The participants can elaborate their thought and view about Minimizing Risk Disaster during discussion in the training and then decided some precise steps to implement it in community. Those opinions and suggestions can be seen in the attachment.

Program Evaluation

Program evaluation was done in the end of activity. Participants are asked to give score on six components in the training, resources, material, food and beverage, accommodation, administrator performance with three (3) choices, poor, enough, and good.

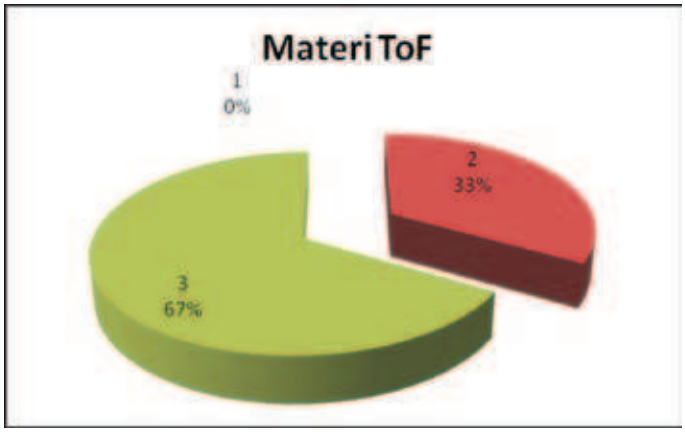


Figure 10. Evaluation Resources & Material

Result of the evaluation:

On resources: 11 people (73%) say good, 4 people (27%) say enough. For training material: 10 people (67%) say good, 5

people (35%) say enough. For food and beverage during the training: 12 people (80%) say enough, and only 3 people (20%) say poor. For accommodation, all participants, fifteen (15) people (100%) say enough.

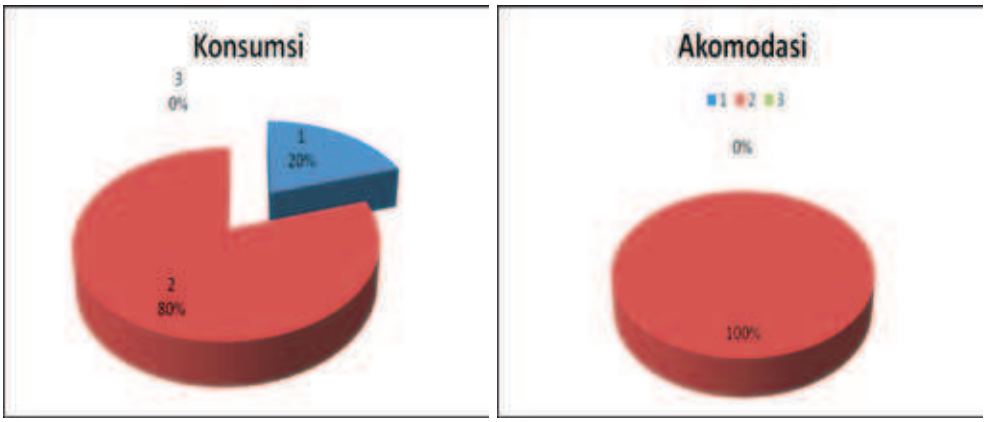


Figure 11. Evaluation Food and Beverage& Accomodation .

For administration performance: 6 people (40%) say good, 9 people (60%) say enough. For time management, two people (13%) say good, 11 people (73%) say enough and 2 people (14%) say poor.

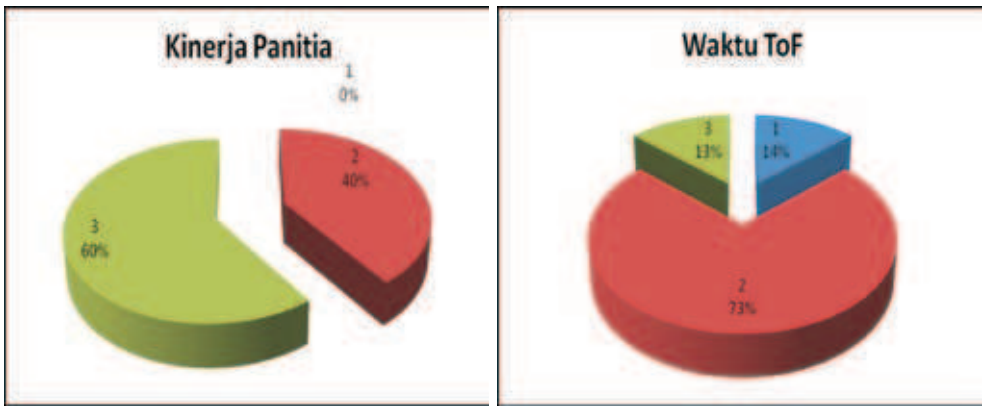


Figure 12. Evaluation on performance of administration and time management

Supporting Factors

The success of the training is influenced by some supporting factors as follow:

a. Good cooperation, coordination and communication amongst the main team or Local Team/Regional Team, resources and participants.
b. *Tuanku* (*Kyai*—Ulema in Java Language or Islamic scholar) or *Mubaligh* (Islamic preacher) as facilitator and organizer are potential group as they are generally well educated so they can absorb all material well.
c. *Tuanku* (*Kyai*—Ulema in Java Language or Islamic scholar), *Dai* or *Mubaligh* (Islamic preacher) as facilitator is an experienced group in organization and active in social activity in community so it was considered strategic and will be effective to deliver CBDRM message in society.
d. Cultural and religious method is easier to be accepted by community, particularly for Padang Pariaman people who are known to be religious.
e. The training material on Minimizing Risk Disaster is relevant to the people of Padang Pariaman as the survivors of earthquake.
f. Accuracy in choosing targeted participants from the community in the disaster area, and even just experienced it.
g. Macro approach on the training on minimizing risk disaster through Islamic perspective and disaster experience in general is in line with the participants' belief, most of whom are religious leaders.

Obstacles

a. Participants only come from three *nagari*. However, there are still appropriate participants who come from outside the three *Nagar*i and were not included in the DRR Training for Preachers.
b. Limited time for the training; no practical session during the training.
c. Significant gaps of understanding between senior and junior participants especially ladies and gents, due to the requirement of having 305 female partipants.

2.4.1. WASH PROMOTION

The promotion was conducted in every activity to improve the understanding of community on the importance of taking care of hygiene, how to use WASH (water sanitation and hygiene) facilities properly, maintaining health and giving good nutrition to children as well as maintaining environmental health after the earthquake. This activity was conducted prior to the implementation of the program through religious speech in the inauguration and handing over of WASH facilities by Islamic

Preachers (who have joined DRR Training for Preachers) and using poster as campaign media. These activities were implemented in close cooperation with and supported by the people who involved in constructing WASH facilities and family welfare education (*PKK*) in each targeted areas.

Themes of WASH promotion and counceling activity are as follows:

- Use of WASH facilities properly
- Prevent water-borne diseases
- Maintain children's health and nutrition status
- Check the expire date of food and milk for your children before using them
- ASI (breast feeding) is the best for infants
- Measure the height and weight of infants regularly
- Immunizations for children is a must
- Keep our neighbourhood clean and healthy
- Maintain your behaviour to keep your neighbourhood clean and healthy
- Use only boiled water for drinking

The flyers & posters were distributed to the communities during the handing over and inauguration WASH facilities and DRR Training for Preachers. Some flyers were also given to the community leaders to be distributed to all their community. These flyers and posters were also placed in public places, such as the offices of head of sub-district offices, clinics, surau, secretariat of PKK, etc. In total, there were some 60 copies of flyers and 60 copies posters distributed in the project areas

Jaga Kesehatan Balita Kita
Tingkatkan Gizi Balita Kita
KPB
Mari Jaga Kebersihan Lingkungan Kita
Lingkungan yang bersih & sehat mengurangi resiko bencana & terkena wabah penyakit.
Tumpukan sampah & genangan air kotor ibarnik dengan lingkungan yang tidak sehat.
Selalu mencuci tangan dengan sabun.
Buanglah sampah di tempat sampah.
Lakukan kerja bakti warga.
INGAT!
Selalu Berperilaku Bersih dan Sehat.
KPB

Figure 13. Poster is spread on public places

3. Implementation of the project

3.1 Involving Human resources and material

This program was managed by the Central Office of CBDRMNU through coordination CBDRMNU in district level. The implementer of the program is officers of Nahdlatul Ulama at district level. There were 78 people involved consisting of 54 male and 24 female (32 % of women involved):

- CBDRMNU Team: 11 persons (4 women)
- Training DRR for Preacher Activity: 22 persons (7 women)
- Wali Korong (Head of Sub Villages) & Mandor (Foremen): 6 persons (0 women)
- Volunteer of Wash Facilities: 21 persons (7 women)
- Volunteer of renovation surau : 18 persons (5 women)

3.2 Calendar and action plan

Based on the Agreement (Project Code: NGOFM/ERF/2009/21) between UNOCHA and Nahdlatul Ulama, the implementation of Emergency Assisstance for Earthquake Affected Community in West Sumatera be conducted for two months from November to December 2009. However, this program has been implemented for three months due to some problems and obstacles found at field such as high frequency of rain fall, Padang Pariaman Regional Government activity in ashpalting road hampering the access to location of *MCK* construction *(*WASH facilities), lack of skill and knowledge of volunteers from the community and too many holidays (Idul Adha holiday, Christmast, Islamic new year, new year). CBDRMNU was asked to have the extension of this program and has been approved by UNOCHA. The schedule of this program activity can be seen in the attachment 2.

3.3 Linkage/complementarities with other related activities (including known future activities) in the area

There are two types of program on the cooperation between Australia Government through AusAID and CBDRM Nahdlatul Ulama: 1) Emergency Response on earthquake in West Sumatera by providing medical response. This activity is conducted from October 2009 – March 2010; 2) Program PBDRM (Pesantren based Disaster Risk management) has been started since 2006, conducted in West Jakarta through Ash-Shiddiqiyah Pesantren, Magelang Regency (Central Java) through Darussalam Watucongol Pesantren in

Muntilan and Jember regency (East Java) through Nurul Islam Pesantren.

3.4 Coordination/cooperation with other actors providing assistance in the area

3.4.1. NU component involvement

This program has been involving all elements in NU from national to village level. The involving elements were CBDRMNU, PCNU, MWCNU, Village board of NU, NU Preachers Institution, Muslimat NU, Muslimat NU, Fatayat NU and GP Ansor.

3.4.2. Partnership with the government

The implementation of this program has been involving all elements of local government in mutual partnership. The involving elements of local government included district government, sub district officials, wali nagari, head of village, Ministry of Public Works.

3.4.3. Partnership Synergy with Community and NGO

To achieve the objectives, the program also involved local organisations and stakeholders as a network including religious leaders, Wali Korong (sub villages) or RT/RW, Karang Taruna (Youth Organization).

4. Monitoring/evaluation

Monitoring and evaluation program have been conducted in order to ensure the achievement of objectives as planned (on-track, on-time, on-budget). Monitoring activity includes the gathering, analyzing, recording, reporting, and using information on program management and the management of finance. In this respect, monitoring is closely related to the assessment of the program implementation and the identification of activities to solve the problem..

Evaluation is an activity to clarify the objective of program and asses its relevance, its effective and efficient, and to find out what impact of this program in relation to community development.

Monitoring has been conducted using several methods such as field visits, depth interview, and attending the events. Some important stakeholders such as head of village and public health service officers have been interviewed by the monitoring team. The monitoring, therefore, aims to find out the process, coordination, and strategies of program implementation

and explore to what extent community gives response, feedback and participate in this program.

The evaluation of this program uses several methods such as:

- **Completing the monitoring and evaluation questionnaires**: this method is used to obtain response from the community on the implementer, facilities of this program, getting feedback from the community and finding out the effectiveness of this program from the perspective of community.
- **The analysis of local committee report:** this method is based on the activity report made by local committee. This analysis aims to find out information on managerial implementation aspect and the effectiveness and the outcomes of program. The data is analysed using Excel and *SPSS* program.
- **Participative evaluation**: This evaluation used Focus *Group Discussion* (FGD) method. This program involved 30 participants and was guided by facilitators. The participants of this program consisted of Local Team, representatives of volunteers and communities.

By using these methods, it is expected that the monitoring and evaluation will provide valid information for program reporting.

4.1 Internal Management

Monitoring was conducted through field visit carried out by CBDRM NU on 22 – 24 January 2010 in three sub-districts. Interview and monitoring were held to the implementer of the activities in three locations: Korong Kampung Lambah Nagari Koto Dalam Padang Sago District, Korong Simpang Tigo Nagari Toboh Ketek Enam Lingkung District, and Korong Ambung Kapur Nagari Sungai Sarik VII Koto Sungai Sarik District. The result of monitoring showed that generally the management of program implementation was proper.

This can be seen from the fact that there was a planning process before the implementation of program. Internal committee meeting, job description and stakeholder meeting were held as an essential part of planning process. Furthermore, the implementation of program is conducted on the basis of standard operational procedure (SOP) made by CBDRMNU. This activity obtained a strong support from village government officials, and community leaders who participated in contruction until handing over of the WASH facilities.

4.2 Field (Evaluation of the project)

Monitoring and Evaluation is conducted by CBDRMNU team, Avianto Muhtadi, Sultonul Huda, Abdul Jamil, Bashori and Imam Syafi'i. This monitoring and evaluation was initially planned to be accompanied by UN OCHA, however, they cannot attend until the end of this evaluation. Monitoring and evaluation is conducted by the team with tehe following approaches:

1. Meeting and Focus Group Discussion (FGD) in three *Nagari* (village). Each FGD is followed by 20 participants, five (5) alumni of Preacher training, two (2) *Labay* (Mosque administrator), two (2) WASH administrator, four (4) people in targeted community, one (1) supervisor, two (2) NU administrators (*MWC/Ranting*)
2. Direct field trip to see three aspects: How good the quality of constructing WASHES and Surau, and the advantages of WASH, and mosque for community. How well KIE (posters) made is read and influenced the society.
3. Serious interview with stakeholder targeted village and local NU administrators, Head of *Nagari* including Head of sub Villages and Head of Islamic Boarding School and PCNU (Regencial Board of NU)

4.2.1. Relevance

The evaluation was done to assess whether or not the program is suitable for the need of targeted program. In general, people's opinions revealed in the interview and delivered in FGD that the DRR Training for Preachers, Constructing *MCK* and hygiene water (WASH), renovation surau and promotion WASH are relevant and needed by targeted program (people in community) with the following reasons:

<u>Relevance to DRR Promotion through Muslim Preachers (Training DRR for Preachers)</u>

Training DRR for Preachers is considered relevant to the need of people in society since government, experts and media announced that Padang Pariaman Regency is subject to disaster and has experienced an earthquake on September 2009.

The approach used on DRR Training for Preachers is through the preachers/preachers at mosque who actively take part in local religous forum/media such as *pengajian* (Islamic study group) and Friday Khotbah so that people in society know and put high respect on them to what they ask because Padang Pariaman people are

known to be religious. They call religious leader by certain name like *Buya, Tuanku, or Sidi (Sayyidi).*

Relevance to provision water supply and WASH

Constructing *MCK* in Padang is really needed and brings lot of advantages for local people. They only depend on rainwater so far to fulfill their daily need like for washing, drinking, cooking and showering. They collect rainwater in rain reservoirs or buckets or other tanks but in the dry season they have difficulty to get water. They have to walk to find water in the river located so far away from their homes. They walk with jerry cans to get water. People of VII Koto walk about 1,5 – 2 Km away from home to the river. Therefore, the construction of *MCK* (water supply and sanitation facilities) really helps them to get clean water since it is reachable (approximately 25-50 meter away their homes).

Water supply and sanitation facilities built by CBDRMNU in Korong Ambung Kapur can meet 150 households need. While in Korong Kampung Lambah Padang Kabau can fulfil 100 households consist of 300 persons and in Korong Simpang Tigo can accommodate 150 households.

Relevance to Surau Renovation

Constructed *MCK* is handed over to local people through the head of sub villages to *Labay* (mosque administrator). The damaged mosque cause by the earthquake made local people ask it to be renovated. Accordingly, local people are so glad by the help from CBDRMNU – OCHA to renovate mosque.

Relevance to WASH Promotion

Some people who were interviewed said that promoting cleanliness and health is relevant as they require both physical and knowledge need in order to keep their clean and healthy habit. They believe that clean and healthy lifestyle is important to improve their prosperity.

4.2.2. Efficiency

Program efficiency is assesed on how the input (time, place, budget, and resources) influence process of the activity in implementing program.

Efficiency on DRR Promotion through Muslim Preachers (Training DRR for Preachers)

Training DRR for Preachers which was attended by 15 Preachers/preachers at mosque is considered efficient because all participants can accept whole materials related to minimizing risk disaster within three days. The training is conducted at Skill Training Center (*Balai Pelatihan dan ketrampilan*) in Pariaman city and was also considered efficient since all participants stayed in town so that they can deepen understanding about Training material given instead of commuting to their own home during the training.

Efficiency on Provision of WASH facilities

Some obstacles appeared during the implementation of this program. It was done beyond the schedule initially it was planned to be finished in 21 days, however, it become 50-60 days and increased the budget. Based on interview and FGD which was followed by 86 people (59 men and 33 women) consist of 11 people (7 men and 3 women), FGD in Korong Ambung Kapur, 40 people (23 men and 17 women), FGD in Kampung Lambah Nagari Koto Dalam and FGD in Korong Simpang III, 35 people (29 men and 6 women) the reason for delay in constructing WAS facilities are as follow:

First, at the first fifteen days, the supply of construction material to build WASH was not smooth enough due to the lack of the material in stores and asphalting road which cover access to the constructed WASH. This condition affects the late arrival of construction material and added the time needed to construct and hampered many workers to work. It was estimated that only five days were effectively used while the wage of workers must be paid for fifteen working days.

Second, the lack of workers. Local people with construction skill are not willing to be involved in construction as they are busy building and cleaning their own homes.

Third, initially we planned to have eight the workers, but because finally we recruited local people who just experienced earthquake, the readiness of workers was still questionable. Some of them cannot continue working due to their unfit psychosocial condition and even some workers stopped working so that we have to find their substitution. Finding substitute worker in Pariaman is difficult. We face workers scarcity during the construction WASH project in

Sungai Sarik and Padang Sago and this slowed down the speed of conducting the project.
Fourth, difficulty to find water. Drilling wells in Sungai Sarik and Padang Sago must be redone twice in each location. The first digging failed because there was no water in spite of digging more than 20 meter deep with 70 cm in diameter. The second digging was done in a valley near a river where location is pretty far from WASH constructed. In Sungai Sarik, the distance is about 300m, while in Padang Sago is 800m.

Efficiency on Surau Renovation
Two surau are renovated, one in Ambung Kapur Sungai Sarik dan the other is in Kampung Lambah Koto dalam. The Processof construction run smoothly in the two locations.

Efficiency on WASH promotion
The effort to promote health was held once in each Nagari through *pengajian* (Islamic study group). This method did not takes time since time allocation is not much and most of the mosque has not been wholly constructed yet.

4.2.3. Effectiveness

Effectiveness is an evaluation on the process to achieve the output, outcome and also the impact of the program. The key question was whether the purpose of this project to minimize the negative impact of disaster to targeted group is achieved.

Effectiveness to DRR Promotion through Muslim Preachers (Training DRR for Preachers)
Interview result of the DRR Training for Preachers alumni revealed that some preachers have socialized Minimizing risk Disaster in community through religious approach. They also deliver speech with themes such as patience, accept destiny, and a hope for His blessing over this disaster which is also used as a trauma healing for the victims. However, this activity cannot be done frequently since Islamic study group is not yet active in some damaged surau.

Effectiveness to WASH
Construction of WASH is finally accomplished although it takes long time. Local people said that WASH building condition is comfortable, even though there was no roof and wall in laundry place (open

laundry place). Some people on FGD suggested to provide roof to avoid sun light and rain and also to provide wall for the women.
Through hard effort to get water, the work was finally done by putting jet pump located quite far from the mosque, about 300 to 700 meter. The observation said that the water flow is not enough to fulfill the need of water for numbers of people within 200-300 households. On FGD in Ambung Kapur suggested to change the jet pump in order to increase water flow. In general, people said that the existence of WASH facilities will ease their burden and difficulties in finding clean water for showering, washing, drinking, and cooking.

Effectiveness to Surau Renovation

The work to renovate physical condition of surau was welldone well to meet construction the building standard (shockproof). In the eyes of monitoring and evaluation team, the building structure is strong enough as concrete pole is put in every corner, *slup* is put on and under building. Difference of building structure before and after construction can be seen from the following figure.

Interview result and discussion on FGD revealed that the community put high hope on the function of mosque to raise community moral when it finished building. There was a saying, “Let our home collapse but our faith and belief must stand still”. In a mosque, people can do prayer properly and children still can learn Islam (reading Koran) in a mosque (surau).

Effectiveness to WASH Promotion

Promotion on clean and healthy lifestyle is done by *pengajian (*Islamic study group) and posters. This activity has done once through Islamic study group held by Preacher (alumni of theTraining DRR for preachers), at surau. However, the total amount is still limited on the people attending Islamic study group. In each *Nagari*, total number of religious community is 30-50 people. In the other side, poster campaign is also still limited on certain places. Promotion cannot be widely done due to the lack of human resource and posters.
In gathering places such as the office of Head of *Nagari*, community leader’s house, post for security guard, stores, WASH, mosque, schools, and Islamic boarding school, posters are spread to invite people to keep clean their neighborhood and baby. The interview revealed that people can understand the message of posters,

particularly for them who are young, but not for old people. The number of educated people is still limited, around 20%. Although promotion on clean and healthy lifestyle was not been understood thoroughly by all the community, people put their hope to continue health promotion. This health and hygiene promotion is important related to advantages of WASH and its maintenance. People who have got WASH facilities need to know and understand that their facilities need to be kept clean and taken care.

4.3 Recommendation

4.3.1 Training DRR for Preachers

An interview between monitoring and evaluation team with the training alumni say that preachers at surau will continue delivering religious message (religious preacher) over all kinds of religious forum by integrating material in minimizing risk disaster as a part of religious preacher agenda and learning religion. They, together with people in community, will also help administration team improving the way to cope with disaster.

4.3.2 Provision of WASH facilities

They will discuss and formulate a policy about maintaining WASH facilities and water supply. Then it was decided that they will do it by working together. They will maintain and keep the WASH clean by arranging schedule. About the budget of cleaning, it's decided that people have to leave some cash after using and WASH facilities and water supply is taken care by that cash.

4.3.3. Maintenance and Renovation Surau

During the FGD, there are some plans will be executed by people in community that constructed WASH facilities and mosque then will be maintained by them by working together. Maintenance budget and the activities will be discussed with local people. Some suggestions arise, such as; donator is hoped to regularly donate their fund, especially for they who are working away from hometown and by doing prelek—a weekly taking rice, people provide rice in a hanging glass on the wall, and committee will collect it within a week, then they will sell it and use the money as cash of the mosque and to maintain WASH facilities and water supply as well.

4.3.4. Promotion WASH and Water Supply

Promotion health (use of hygiene) will continuously be done over local religious media such as *pengajian* (Islamic study group) by *Tuanku* (Islamic scholar) and all people especially preacher as DRR training alumni. This is important in order to make people understand the importance of cleanliness and health, particularly to keep clean the provided facilities

Lesson learnt and Best Practices

1. Alumni of DRR Training for Preachers is a potential group. They prove that they are experienced in organizing and active in social activity in community. They are proven to be able and effectively deliver message about minimizing risk disaster in society.
2. In building WASH facilities and renovating surau, it is important to know the capacity of staff/worker involved in the field project. It needs to be meticulous in selecting them related to their experience, behaviour and performance as they will hamper the project if they are not capable in their job field.
3. In monitoring and evaluation, it is found that not placing the right person in the right place will cause slow response in handling mistake. Therefore, there must be monitoring system to precisely indentify all mistakes in implementation project so that the correct solution is immediately taken.
4. After disaster, local workers need to be involved in the project. However, psychosocial disorder and the lack of local workers can disturb the project, so that second workers from outside disaster area are needed to replace.
5. Media promotion is needed to promote cleanliness and health during disaster. We cannot depend on Islamic study group or posters as after disaster some facilities and social-religion activity is disturbed.

a. Personnel

Position	Name	Function
Advisor	DR.-Ing. Bina Suhendra	The advisor will oversee and provide advise on operational, technical and substantial aspects as well as strategic assistance. In addition, The advisor is the key person for program internal support. The salary will **not** be charged in to this program.
Program Manager	Ir. Avianto Muhtadi .MM	This Program Manager is responsible to manage the whole program operation and substantial implementation. The salary will be charged to this project.

Finance & Administration Manager	Drs. Ali Yusuf, M.Si	This position is responsible for fund and financial management, as well as program administration. The salary will be charged to this program.
Finance & Administration Staff	Suci Minarti	Responsible for financial records and operational budget implementation program report. The salary will be charged to this project.
Field Project Officer	Ir. Prati Jarot Karu .M.Ars.	This position is responsible for program implementation on technical aspects i.e. field planning, and located in Padang Pariaman District. The salary will be charged to this program.
Logistic Staff	Imam Syafi'i	This position is responsible for project materials and facilities procurement and management. The salary will be charged to this program.
Local Team	10 (ten) people: -1 (one) local team leader - 3 (three) person in each program area)	The local team members are responsible for program coordination and implementation in 3 (three) Villages in 3 (three) Sub-District of Padang Pariaman District. The salary will be charged to this program.

Jakarta, July 30 2010

Regards,
Avianto Muhtadi
Program Manager CBDRM NU

Biography

M. Alie Humaedi. Born in Cirebon, July 20, 1976. He finished the elementary school and junior high school in his place of birth. All of his higher education studies: undergraduate study majoring in Tafsir Hadith (1998; scholarship from the Ministry of Religious Affairs), graduate study majoring in interfaiths (2001; scholarship from the Ministry of Religious Affairs & Catholic Relief Services), and post graduate study with the specification on Religion Antropology (2007; scholarship from the Ministry of Religious Affairs & Netherland Instituute voor Oorlogs Documentatie Belanda), taken in IAIN Sunan Kalijaga Yogyakarta. He also took graduate study in humanities and critical social science at Master Program of Religion and Humanities at the University of Sanata Dharma (2004; scholarship from Ford Foundation). Right now, he is working as the researcher of humanities, Center of Research on Community and Culture, Indonesian Institute of Science. He used to be the volunteer of Indonesia Red Cross of Yogyakarta (1997-2004); volunteer and field coordinator of the management of disaster in Yogyakarta (2006-2007); and became a research investigator for Livelihood Program and Empowerment of Social-Economy in Aceh working for Yayasan Tanggul Bencana in Indonesia (2007).

Zulfa Sakhiyya. Got her master's degree from the the faculty of education, La Trobe University, Melbourne, Australia with the scholarship from DIKTI (2008-2010). During her study in Australia, she taught in Asian Studies, School of Social Science, La Trobe University (2008-2009) dan research assistant in Indonesian Studies, School of Language and Arts, the University of Sydney (2009-2010). In Melbourne, Zulfa was active in the community of Interfaith and ethnic radio Melbourne. Her new book is entitled Education Counts! The Contribution of Indonesian Students Studying Overseas for Education in Indonesia.

Organization Profile

Nahdlatul Ulama (NU) is a community-based organization for social and religious activities in Indonesia which was established on January 31, 1926 in Surabaya, East Java. A total of 60 million Indonesian were registered as members and are being managed by NU from national up to local level with 15 specialized branches all over the country.

The Climate Change and Disaster Management Institution of NU (LPBI NU) structurally is an apparatus to implement policies and programs of NU on climate change, disaster management and environmental preservation. The embryo of LPBI NU is CBDRM-NU (Community-based Disaster Risk Management) which was established as an ad hoc body under NU central management. Since 2004, CBDRM-NU has been pioneering activities on disaster management, emergency response, and rehabilitation. In 2010, CBDRM-NU has been transforming into LPBI in 2010 and developing risk management programs, environmental preservation activities, climate change adaptation.

LPBI NU is aiming to build community resilience towards disaster hazards and vulnerability and climate change to achieve sustainable development in Indonesia. The strategies for the works of LPBI NU are building the capacity of the community on disaster risk management integrated with climate change and environment, strengthening institutional capacity of the community on disaster risk management integrated with climate change and environment, and enhancing the capacity of vulnerable community towards disasters and climate change to fulfill the needs of their quality of life. More information is available on www.lpbi-nu.org

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Islamic Relief Worldwide (IRW) is an independent non-political, non-governmental, International relief and development agency working towards a caring world where the basic requirements of people in need are fulfilled. Islamic relief is an NGO in consultative status with economic and social council of the united nation and is a signatory to the code of conduct for the International Red Cross and Red Crescent Movement and NGOs in disaster relief.

It is UK registered Charity No. 328158. IRW responds to disaster and emergencies and works with local communities to reduce poverty by promoting sustainable economic and social development. Based in Birmingham, UK, IRW (HQ) has partner offices in over 30 countries that coordinate, fundraise for and implement its emergency and development programmes.

Islamic Relief operation in Indonesia has informally launched through collaboration with local partner since 2000 through emergency interventions (food distribution) following the Asian financial crises in 1998. Since then, it has grown and continued implementing a wide range of programmes in humanitarian and developmental sectors aiming at poverty reduction. In March 6, 2003 Islamic relief Indonesia (IRI) has signed the Administrative Arrangement with the Head Centre for Foreign Administrative Cooperation of the Ministry of Home Affairs (MOHA), of Indonesia. It's allowing to officially operate in Indonesia and establish country office in Jakarta. Through the MOU signed with MOHA, IRI designated to work in 10 districts within 5 disadvantaged provinces namely: Aceh, West Sumatra, West Java, Banten and West Nusa Tenggara. However, its area of operation for emergency/disaster intervention activities may include the whole country. More information is available on www.islamic-relief.com

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The United Nations (UN) Office for Coordination of Humanitarian Affairs (OCHA) has been known as such since 1998, when its original name, Department for Humanitarian Affairs (DHA) was changed to better reflect humanitarian concerns within the United Nations. The Office was established after General Assembly Resolution 46/182 of April 1992, which established the function of the UN Secretariat Emergency Relief Coordinator (ERC), and Under-Secretary General for Humanitarian Affairs. OCHA is the part of the United Nations Secretariat responsible for bringing together humanitarian actors to ensure a coherent response to emergencies.

In Indonesia, OCHA is assisting the people and the Government of Indonesia in response to humanitarian crises caused by both natural and man-made disasters. OCHA has been present in Indonesia since September 1999. OCHA Indonesia assists the UN Humanitarian Coordinator to ensure

humanitarian coordination with all actors in order to fulfill the humanitarian needs of vulnerable communities in post-conflict and natural disaster affected areas. To carry out this role, OCHA monitors the humanitarian situation, advocate for the remaining needs of the vulnerable, support the Government and humanitarian organizations to develop of contingency plans for areas likely to require humanitarian assistance in case of natural disasters, and facilitate linkages between humanitarian and development programmes by reinforcing the good working relationship with local authorities as well as the relationship with the agencies with longer-term mandates. In October 2000, following the appointment of a Chief of OCHA Office and Deputy to the HC, the OCHA presence in Indonesia assumed the name of "OCHA Indonesia" in line with the practice followed by OCHA field offices elsewhere in the world. OCHA Indonesia is embedded within the UN Office of the Resident Coordinator/ Humanitarian Coordinator (RC/HC) in Jakarta. The Head of OCHA doubles as Head of the UN Office of the RC/HC and in that capacity devotes attention to UN coordination issues and direct support to the RC/HC. The joint UN Office of the RC/HC was set up in 2006 to better integrate humanitarian issues with recovery, development and other cross-cutting concerns, namely Human Rights, gender, Millennium Development Goals (MDG), avian influenza and coordination among UN agencies. More information is available on http://ochaonline.un.org/indonesia.

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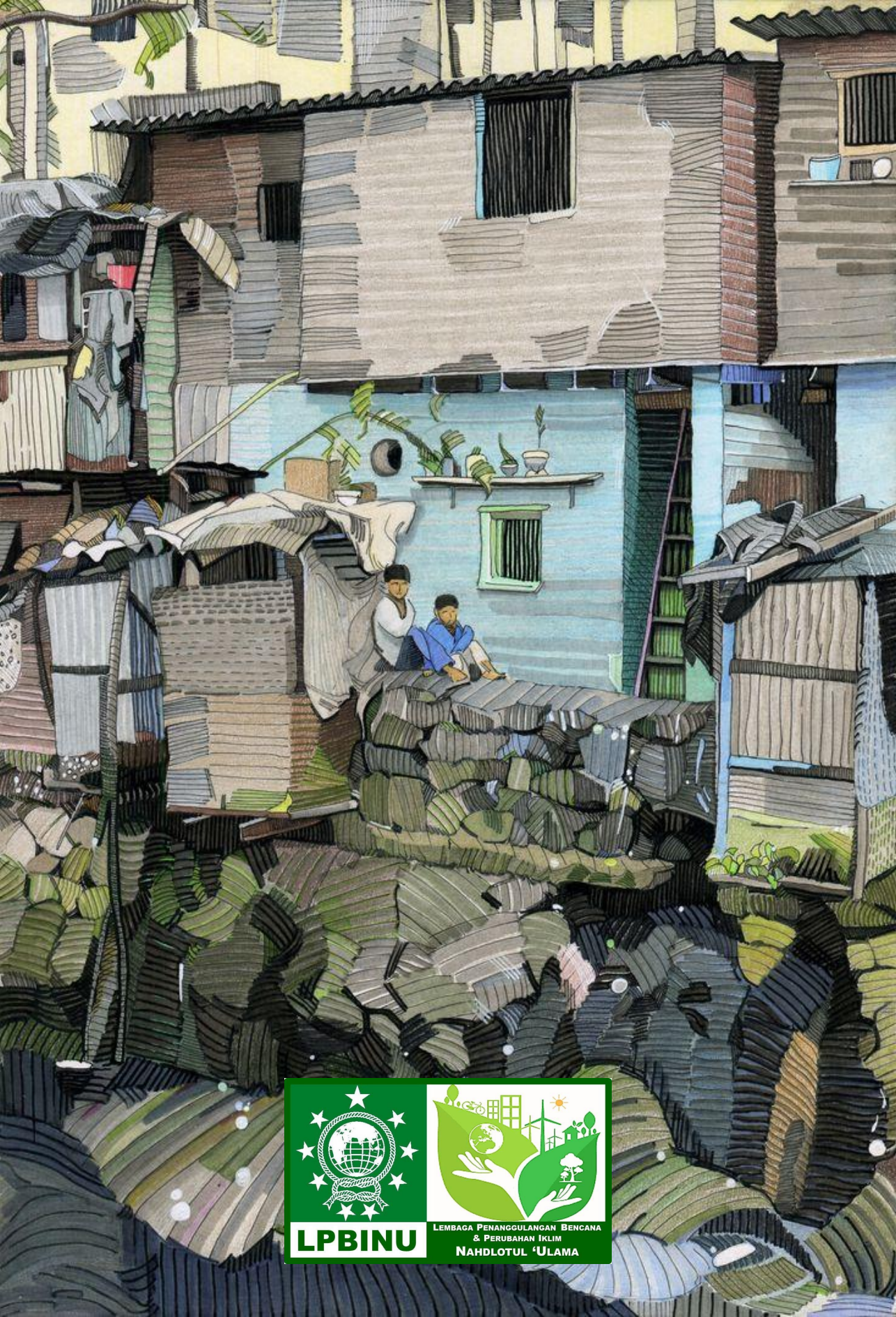

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Lembaga Penanggulangan Bencana & Perubahan Iklim
Nahdlotul 'Ulama